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CHRONICLE FOR 1912

United States.—The year just closed has been notably favorable to our fortunate land. The country has been at peace within and without, free from the perturbations and calamities that have afflicted other nations, rich in her harvests and industries, and supplying out of the overflow of her abundance the wants of the whole world.

The condition of the country with reference to business could hardly be better, and every phase of the situation augurs a coming period of unexampled prosperity. Business is on a solid basis, manufacturing concerns are running at their full capacity, and the demand for labor was never so constant and growing. Our foreign trade for the year exceeds \$4,000,000,000, while the balance of exports over imports exceeds \$500,000,000. More than half our exports are manufactures, or partly manufactured material, while our exports of farm products do not show the same increase because of domestic consumption. It was a year of superabundant crops, the value of the farm products exceeding \$9,500,000,000, and though the bushel or unit price of agricultural products has gradually fallen, yet the total value of the entire crop is greater by over \$1,000,000,000 than we have ever known in our history.

The remarkable progress made on the Panama Canal has enabled the authorities to fix exactly the day for the opening of the great oceanic waterway. This will be September 25, 1913, the four hundredth anniversary of the day when the Spaniards first espied the Pacific from "a peak in Darien."

A force of 2,000 marines and bluejackets was ordered by the State Department to Nicaragua, in order to protect the lives and interests of American citizens in that

disturbed Republic. In one engagement four American marines were killed and six wounded, but with the capture of General Luis Mena, erstwhile Secretary of War and head of the uprising, the revolt collapsed. Admiral Southerland, who was in charge of the American forces, turned over the task of dealing with the situation to the Diaz government.

The Philippine question has again become a prominent issue with both political parties. The question was precipitated by the introduction in the House of the Jones bill, which provides for complete Philippine independence by 1920. The President, however, has intimated that if the bill were sent to the White House he would veto it before the ink on the measure had time to dry.

Widespread interest was aroused by the great naval display at New York, in which every class of fighting ship, from the superdreadnought to the little submarine, was on exhibition. One hundred and twenty-three war vessels, including thirty-one battleships, manned by 26,000 enlisted men, under 1,000 commissioned officers, formed an impressive marine pageant. Popular interest thus aroused in the navy would, it was hoped, react on Congress, which has been blind to the necessity of building more battleships, if the United States is to maintain its position as a naval power.

After protracted negotiation, New Mexico was at last admitted to the Union, and a month later, on Lincoln's birthday, the forty-eighth star was added to the flag, when Arizona joined the sisterhood of the States, the very last part of our contiguous holdings.

The Political Field.—The overshadowing political event of the year was the formation of the National Progressive Party, made up chiefly of disaffected Republicans, under

the leadership of former President Theodore Roosevelt. Failing to receive the presidential nomination at the Regular Republican National Convention, Col. Roosevelt was named as President, and Hiram Johnson, Governor of California, as Vice-President, at the National Convention of the Progressives, in Chicago. A full National Progressive ticket was nominated for all the Congressional districts in the country. The leaders of the new party had little hope of electing their candidates. Their aim was the defeat of President Taft, who had been nominated for a second term by the Republicans, but they were confident of making a showing that would put them in a position of power four years hence.

The general result of the November election was not unanticipated, though it was not expected that Colonel Roosevelt would get a larger vote than Mr. Taft. Governor Woodrow Wilson carried forty of the forty-eight States, though his total vote, 6,700,000, was a million less than the combined vote of his opponents. In many States the Republican party handed over to the Progressives the future control of the election machinery. The victory of the Democrats was complete. They increased their membership in the House of Representatives, and for the first time in many years obtained a majority in the Senate.

The Courts.—Chief Justice White announced from the bench a sweeping revision of the procedure in equity cases in Federal courts throughout the United States. The new rules will have the effect of simplifying, expediting and cheapening the trial of such cases. They will go into effect on February 1, 1913, and will apply not only to the Supreme Court itself, but to all courts of the Federal tribunal.

The prosecution of trusts under the Sherman law was carried on without notable interruption, and decrees similar to those entered in 1911, in the Standard Oil and Tobacco cases, were entered in other suits, like the suits against the powder trust and the bath-tub trust. The Government, however, lost its suit to have the anthracite coal carrying railroads declared to be in a general combination in violation of the Sherman Anti-Trust Law, though its decision prohibiting certain contracts, which were really monopolizing schemes, will doubtless result in a distinct measure of relief to the people.

The orderly course of litigation in the courts and the regular prosecution of trusts charged with the violation of the Anti-Trust Law has produced among business men a clearer perception of the line of distinction between business that is to be encouraged and business that is to be condemned. In this way, the administration believes, the question of trusts can be settled and competition retained as an economic force to secure reasonableness in prices and freedom and independence in trade.

Mahlon Pitney, Chancellor of the State of New Jersey,

was appointed to the Supreme bench as successor to Justice John M. Harlan. This was the sixth appointment made by President Taft to that tribunal during his term in the White House, all of such even excellence that the Supreme Court as reconstructed will be the greatest monument President Taft has built to his administration.

Congress.—The second session of the Sixty-second Congress adjourned on August 26, after a continuous existence of 267 days, a record exceeded only seven times in the nation's history. Measured by the standard of new laws enacted, the Congress was not fruitful of much general legislation, but from the standpoint of great issues fought out and great policies outlined it was of more than usual interest. Political activities helped to prolong it, and political differences between the House and Senate, the one Democratic and the other controlled by an independent element of the Republican party, served to impede the passage of various important measures.

Tariff plans met the veto of President Taft again at this session, as they did at the special session of 1911. Investigating committees have practically all reported to Congress covering the inquiries into various so-called trusts, the "shipping combine," Alaskan affairs, Agricultural Department operations, the "secret fund" of the State Department, the Titanic disaster and many other subjects. Few of them have resulted in new laws or regulations. Agitation for a single six-year term for President and Vice-President is also expected to result in favorable action in the near future on a constitutional amendment. New investigations have been started into the "money trust," the alleged financing of Cuban and Mexican insurrections by Americans, the damages sustained by Americans in the Mexican revolution and expenditures for foreign service.

The settlement of the Lorimer case involved the Senate in a second protracted fight, with the final rejection of the credentials of the Illinois Senator. An investigation of the election of Senator Stephenson of Wisconsin resulted in a decision in his favor. Two questions of impeachment have been before the House, and in the case of Judge Archbald an impeachment trial is still pending. An investigation of the judicial and private acts of Judge Hanford of Seattle, instituted by the House, was followed by the jurist's resignation.

The Senate ratified nine treaties during the session, including those with Great Britain and France which the President refused to accept in amended form, and the following: Settlement of pecuniary claims between the United States and Great Britain; agreement of international naval conference on war prizes; copyright treaty with Hungary; North Atlantic fisheries treaty with Great Britain; naturalization treaty with Costa Rica; international wireless telegraph treaty, and the international treaty on assistance and salvage at sea.

Miscellaneous.—One of the greatest marine disasters in history took place on April 15, when, four hours after

she had crashed into an iceberg, the mammoth White Star steamer Titanic, bound from Liverpool for New York on her maiden voyage, went to the bottom off the Newfoundland Banks. The ship carried 2,206, counting passengers and crew, of whom 1,503 were lost. Among the latter were Col. John Jacob Astor, Isidor Straus and wife, George D. Widener, Major Butt, aide to President Taft; William T. Stead, the London journalist, and F. D. Millet, the artist.—On April 30, Louisiana, one of the most Catholic of our States, celebrated the centennial of her admission into the American Union. The ceremonies, at which Archbishop Blenk delivered the invocation, were attended by Secretary Knox, representing the President, and by many Governors, foreign diplomats and other dignitaries.—Galveston, which is already second to New York in import and export trade, observed with appropriate ceremony the formal opening of the great Causeway, more than two miles in length, uniting Galveston with the mainland and establishing connection by all modes of transit with the other cities of Texas.—Through the good offices of Judge Knapp and Commissioner Neill the threatened strike of railroad engineers on fifty Eastern railroads was averted by the signing of an arbitration agreement between the representatives of the railroads and the engineers, respectively.—The Post Office Department was authorized to conduct for two years an experimental parcels post on strictly rural routes. The service went into effect on the first of the new year.—A strike that aroused general interest was that of 22,000 operatives in the textile mills of Lawrence, Mass. An amicable settlement was retarded by the riotous interference of the Industrial Workers of the World, three of whose leaders were indicted for murder. After a trial lasting six weeks the accused men were discharged.

Canada.—The year opened with Protestant demonstrations against the *Ne Temere* decree. Mr. Lancaster introduced a bill into the House of Commons to provide for a uniform federal marriage law. The Government doubted the power of parliament to legislate in the matter, and a case was presented to the Supreme Court which denied the power. The case was then carried to the Privy Council in England, which confirmed the judgment of the Canadian Court. In the meantime, Justice Charbonneau, of the Quebec Court, and some of the English Protestant judges have been giving decisions against the received opinion of the Provincial Courts and the law officers of the crown, both provincial and federal, that the canon law of the Catholic Church at the time of the framing of the Quebec constitution is really part of the law of that province so far as Catholics are concerned. There has been a violent attack on bilingual schools in Ontario, and the annexing of part of the district of Keewatin to Manitoba stirred up the separate school question again in this province. Catholics called on their representatives in Parliament to maintain the constitutional rights of Keewatin in the matter, but these,

with one or two exceptions, preferred to follow their party.

During the early months of the year delegates from the West Indies met in Ottawa to arrange a plan of reciprocity and a mutual preference of 20 per cent. was agreed on. Jamaica and some of the minor colonies were not represented, but it was arranged that they might come into the agreement should they wish it. Afterwards Jamaica opened negotiations for a steamship line to England via Halifax, which are still in progress. The great political event of the year was the Emergency Naval Bill. Mr. Borden and other ministers visited England during the summer and after discussing matters with the British Admiralty, determined that in view of German naval development the British fleet was insufficient and that it was Canada's duty to come to its aid. While they were preparing their proposals for Parliament, Mr. Monk, Nationalist, the Minister of Public Works, resigned on the ground that Mr. Borden intended to ignore his pledge to submit his naval policy to the people. Mr. Coderre, member for Hochelaga, took his place, and the other Nationalist ministers retained their portfolios. The election in Hochelaga, which Mr. Coderre's acceptance of office made necessary, was fought by the Nationalists exclusively on the ground that Mr. Coderre could not take office under circumstances that had compelled Mr. Monk to renounce it. They were beaten disastrously. Only a small number of electors went to the polls; the Nationalists polled but some two thousand votes and were beaten by more than two to one. When Parliament met Mr. Borden announced his proposals, which were to give 35 million dollars to provide three dreadnoughts for the British navy, in return for which a Canadian representative was to have a place on the British Committee of National Defence, and to be consulted in grave matters of foreign policy. In explanation of his refusal to submit the matter to the people, Mr. Borden pleaded that this was a case of emergency, and that his pledge referred only to his permanent policy, which has not yet been revealed.

The growing commerce of Montreal is checked by the heavy rates of insurance on ships navigating the St. Lawrence and its approaches. Some maintained that in these there was an unjust discrimination, and it was proposed to establish a Canadian Lloyds with the aid of the Government. A series of accidents, which included three of the chief liners, put a stop to the project by showing that the St. Lawrence has peculiar dangers. Now the pilots are being blamed as incompetent, and the one held responsible for the last accident has been suspended for three years.

Great Britain.—The strikes that characterized last year continued. The great colliery strike began on March 1, and so upset social and commercial life that the Government was compelled to comply with the demand of the strikers, and hurry through Parliament the Mini-

imum Wage Act. Though the provisions of the Act did not satisfy the strikers completely, it brought about gradually the end of the strike. There was a Dockers and Lightermen's strike in London chiefly, and also in Southampton. Though it failed, it lingered long, and in both these there was considerable violence. A lock-out in the Lancashire mills was of short duration. There was a short railway strike on the Northeastern Railway on account of the reduction of the status of an engineer for drunkenness while off duty. The year closes with another strike threatening in the ship-building trades.

In politics, the first eight months of the year saw a Unionist reaction, if one may judge from the bye-elections, all of which showed a considerable increase in the Unionist poll, and some substituted a Unionist for a Liberal. Lately this seems to be failing, and several reasons are assigned. One is that people are becoming used to the Insurance Bill, which at first caused much dissatisfaction; another, that the violence of Bonar Law and Sir Edward Carson against the Home Rule Bill, and their stirring up of religious hatred, has not the sympathy of the public. They have taken every means of testing English public opinion, and it is absolutely certain that there is no such opposition to Home Rule as existed in Gladstone's day. A third probable reason is a greater activity and union among Liberals, consequent upon the defeat of the Government on Sir Frederick Banbury's amendment to the Home Rule Bill. The division, which resulted in a majority for the Unionists, has been called a snap division. This is not altogether true. An urgent summons to Liberals to be in their places before the division took place, passed unheeded. On the other hand, the victory was certainly due to clever tactics. The Prime Minister's plan to reverse the amendment, on motion, was condemned very generally as a dangerous innovation, but the rioting of the Unionists in the House, though it was their only weapon of defence, hurt them not a little. The result is that inside the House Liberals are more attentive to their duties and outside more united. There is no doubt, too, that Tariff Reform has many enemies.

The German peril has been on the tapis during the whole year. Ship-building has been increased, and at one time the reduction of the Mediterranean fleet, to strengthen the Home fleet, was decided on. The war in the East, however, changed this. The New Zealand armored cruiser has been added to the Home fleet, the Malay States have contributed to the navy, and there is a Bill before the Canadian Parliament to give three battleships. Lord Roberts and Lord Charles Beresford are keeping the country awake to the fact that both army and navy are deficient in men. Lord Charles would increase the seamen by increased pay, and a step has been taken in that direction. As for the army, Lord Roberts sees no hope except in compulsory service, as Lord Haldane's territorial army is a failure. A suspicion that the Unionists may not be averse to Lord Roberts' ideas may have

something to do with the stopping of the Unionist reaction. The appointment of Winston Churchill as First Lord of the Admiralty seemed to remove much distrust, but a quarrel with the First Sea Lord, followed the latter's resignation, has renewed it to a great extent.

The Suffragists have been carrying on their campaign of destruction. The authorities are powerless, because every woman sent to prison gets out by means of the hunger strike. As a consequence of this stoppage of justice others manage to escape punishment. Tom Mann was sent to prison for six months for inciting the army to mutiny in connection with the coal strike. His sentence was reduced to two months in the second division, and almost immediately afterwards he was pardoned.

The King and Queen returned from India early in the year. Many flattered themselves that the royal visit had allayed the native discontent. Others doubted, and these seem to have been right, as on December 23 a native attempted to assassinate the Viceroy, Lord Hardinge, by means of a bomb. The Viceroy was injured seriously. Lady Hardinge, who was with him, was unhurt. The chief political result of the visit was the establishment of New Delhi as the capital, a measure reckoned imprudent by nearly every former high Indian official.

The disestablishment of the Welsh Church is on the point of being carried in the Commons. Unionists pretend that the nation is against it, but there are no signs that such is the case. The Peers will probably reject both this measure and the Home Rule Bill at their first presentation. That they will reject both at the second is very unlikely. Everything depends on how bye-elections go, and as yet the Unionists have not won a single contest by making one or both of these measures the object of their attack.

Ireland.—The absorbing question of the year was the Home Rule Bill, which had been promised for 1912 and was introduced April 11. The previous discussion centred on finance, and a committee of experts, five British and two Irish, was appointed by the Government to report on it. They were unanimous in finding that Ireland should have full control of her own revenues, including customs and excise, from the beginning, and that Britain should share in the costs of semi-imperial charges and make a compensatory contribution for previous excessive taxation. Their recommendations were not accepted by the Government. The Bill, including some slight amendments made later in the Committee of the House, provides for a Parliament in Dublin of a Senate of 40 members, to be first nominated by the crown and afterwards elected on a proportional system for a six years' term, and of a House of 164 members, to be elected on the present franchise, disagreements to be settled by both houses in joint session. There is a long list of reservations and restrictions, including powers regarding peace, war, treaties, army, navy, militia, trade, navigation, coast defence, coinage, stamps, weights, measures, copyright,

religion and Freemasonry, and besides the veto prerogative of the Lord Lieutenant and the Imperial Executive, the British Parliament retains overriding authority over all Irish legislation and the right to initiate Irish legislation of its own. The Irish Parliament and the Executive responsible to it have power over all Irish matters except those specifically reserved. It will have control of the Post Office; Education, the Judiciary and the Metropolitan Police at once, and of all the constabulary in six years. Pending the conversion of the present deficit into a surplus, taxes will be collected by the Imperial authorities, who will transfer to Ireland its present expenditure, the amount to be determined by an Exchequer Board consisting of two British and two Irish nominees and a chairman named by the Crown, who will act as umpire but may not vote. The Irish Parliament may reduce or discontinue Imperial taxes, except the Income Tax and stamp and estate duties, and alter excise duties, but, excepting beer or spirits, it may not increase custom duties more than 10 per cent., and cannot lower them. The Imperial Government will control Land Purchase until completed, and Insurance and Old Age Pensions until the Irish Parliament shall demand their transfer. Ireland will have a representation in Westminster of 42 members, but when for three successive years Irish revenue shall have exceeded expenditure, it will be represented in proportion to its then population, with a view to a complete revision of financial relations between the two countries. Mr. Asquith, speaking in Dublin, July 15, said the veto and most other restrictions would rarely if ever be exercised, and the Bill gave full effect to Ireland's demand, for, "subject to some reservations which are special in their character and for the most part transient in duration, the Irish Parliament gets free and full authority to make and to administer the laws of Ireland." An Irish National Convention approved the Bill, and though a "solemn covenant" was organized against it in northeast Ulster, resulting in grievous injuries to the Nationalist workingmen of Belfast, there is now no apprehension of serious resistance in that quarter. The Bill passed the committee stage before Christmas by large majorities and in January will go to the House of Lords, which, if the Government remains in power, cannot postpone its final passage beyond May of next year.

Other events of the year were the embargo laid on Irish cattle, and not yet removed, because of a few instances of foot-and-mouth disease, thereby injuring seriously a most important trade; the successful resistance to an order of Mr. Birrell discriminating against religious teachers; a general agitation against the National Education system, following immediately the arbitrary dismissal of a prominent teacher, but also owing to the Board's persistent opposition to Gaelic teaching; and the continued progress of the Gaelic and Temperance movements, and the general crusade against the introduction and distribution of unclean literature, which has been organized effectively in every Catholic centre.

Rome.—In Italy, and even in the Eternal City, the spirit of nationalism has weaned great masses of the people from the Holy See. They are averse to the persecuting and atheistic attitude of the Government, but remain apathetic in the matter of the isolation of the Holy Father and his privation of liberty in the administration of the affairs of the Church. The Sovereign Pontiff has frequently complained of it, and at the end of the year felt compelled to censure very severely the syndicate of newspapers which keep alive that spirit in Italy. Among the many Papal documents issued during the year, which are of special interest, particularly on this side of the Atlantic, are the Letters on the Condition of the South American Indians in Peru; Catholic Emigration; The Ruthenian Rite in Canada; The Duties of the Third Order of St. Francis, and, on account of the universal labor troubles, the document on Confessional and non-Confessional Labor Organizations in Germany. The first part of the new Code of Canon law was also sent to the various bishops for study and announcement. On June 30, the King signed the Bill granting universal suffrage. How it will affect Italian Catholics remains to be seen. Following close on each other, about the middle of the year, came the deaths of Cardinals Fischer, Samassa and Coullé. The tradition about the Cardinals always dying in threes was again verified, and on Nov. 14, Cardinal Capecepolo was added to the list.

On December 2, the Consistory was held, at which Mgr. de Hornig, Bishop of Veszprém (Hungary) was created Cardinal, and the five Cardinals created last year, Nagl, Bauer, Vico, Vos y Macho and Almaraz y Santos, received the Hat.

The Government still persists in its efforts to de-Christianize the schools, and Catholics are slowly awakening to the necessity of counteracting the attempt. On September 21, the customary insults at the Porta Pia were repeated.

The usual rumors of the Pope's demise were industriously circulated as his ninth anniversary approached. There have been flurries through the year such as the excitement in Germany and Canada because of his pronouncements on the question of marriages, but they are already, in great measure, forgotten. The Holy Father still rules the Church with the same benignity and sweetness and power that have characterized him from the beginning of his reign.

Italy.—The opening of the year saw the war still being waged for the possession of Tripoli. The progress of the invaders was never considerable at any time, and beyond occupying a small strip of the seacoast achieved nothing. They were never able to penetrate into the interior of the country, and possibly to force the Powers to intervene, demonstrations began in the Dardanelles and against the islands in the Ægean, several of which were occupied. On February 24, Beirut was bombarded after a few hours' notice, and without achieving anything of

consequence the fleet withdrew. Attempts were made in the latter part of January to bring about a cessation of hostilities, but no result followed. In April similar efforts were made, and Italy was notified that the closing of the Dardanelles would not be tolerated. The conference held in Switzerland to effect a settlement likewise proved a failure, but in October, as the Balkan outbreak was imminent and Turkey wanted a free hand to deal with the new situation, a treaty was made by which Turkey withdrew its troops from Tripoli and Cyrenaica, Italy agreeing to recognize the religious supremacy of the Caliphate and to lend its enemy \$120,000,000, retaining possession, however, of the twelve islands seized during the war. They were to be a guarantee for payment of the loan. As these islands are now being demanded by Greece, the problem of settlement may become a new source of trouble. Thus Italy's fight for Tripoli ended. Had it continued its show of hostilities a little longer, the Balkan Allies would have won their fight without such fearful bloodshed and the Turks would have disappeared from Europe.

In the Peninsula itself the war against religious schools was kept up unremittingly; an attempt was made to assassinate the king on March 15; an electoral reform bill was signed by the king on June 30; the Camorrist trial came to an end in July, after a contest of 544 days, 134 of which were taken by the speeches of the opposing counsel. The minutes of the case covered 9,217 pages. Financially, the Government declares itself to be in a good condition.

France.—The year began with the wreck of the Cailaux Ministry and the formation of its successor under Poincaré. The accession of Poincaré was hailed with general satisfaction, and even Catholics began to hope for better times on account of certain previous utterances of the incoming Minister, but they were doomed to bitter disappointment. In spite of his professions he, too, became a persecutor. The chief difficulty that confronted him was the settlement of the war in Morocco and the adjustment of the claims of Spain and France about the division of the territory, although it had not yet been subdued. Demands were immediately made by Poincaré and Millerand, the Socialist Minister of War, for strengthening the army, and that involved the disbursement of immense sums of money, one of the items being over \$4,000,000 for war aeroplanes. In spite of the success of the French arms, an insurrection in Fez caused great alarm. The town was beleaguered and a general uprising of the Moors seemed to be imminent; but the city was relieved and then an expedition was sent to capture Marrakesh, whose surrender virtually ended the war. Long discussions followed between the diplomats of Spain and France, and finally an agreement was reached shortly before the assassination of the Spanish Premier Canalejas.

Meantime Italy's invasion of Tripoli was causing un-

easiness, and when three French steamers were seized the tension between the two countries became very strained. Italy, however, surrendered the ships and the danger of conflict was averted as far as France was concerned, though all Europe was alarmed lest Italy's scheme of conquest might bring on a general war. In view of such a contingency, the visit of Poincaré to Russia had a special significance, and according to report it ended with a renewal of a defensive and offensive alliance between Russia and France, involving the concentration of the French fleet in the Mediterranean.

In the matter of internal administration, Poincaré finally succeeded in carrying the Electoral Bill of Proportional Representation, which had been bitterly contested by a powerful faction of the Republican Party. The Socialists were in favor of it. After a year's discussion it was passed by the Deputies on July 10 by a vote of 339 against 217. It was probably to conciliate some of his political enemies that Poincaré, to the amazement of every one, suppressed a large number of the poor religious communities which had hitherto escaped confiscation, and at the meeting of the Educational League at Gérardmer he pronounced unequivocally for lay education.

Serious disorders occurred during the course of the year, most notable of which was what was known as the auto-bandit war following on the robbery of the bank at Chantilly on March 25. The bandits were subsequently tracked, but it required 2,000 soldiers to master two of them who had taken refuge in a garage. The garage was dynamited and the outlaws slain. Later on the other members of the band were killed, but only after 700 soldiers had surrounded the little house in which they had barricaded themselves. There were serious strikes during the year, sabotage of railroads and an alarming anti-militarist declaration by the Educational League which compelled the Government to disband the association. At first the teachers refused to submit, but afterwards yielded. The decline in the birth rate was ominous, there being 34,869 more deaths than births in a year's time. The growth of youthful criminality was also a matter of grave concern. The Government policy of letting the churches fall into decay was persisted in, despite the appeals of Maurice Barrès, but on the other hand a Catholic spirit is revealing itself in a wonderful manner in the manifestations of outspoken piety, the building of a great number of churches, particularly in the neglected quarters of great cities like Paris, the erection of free schools, and the inauguration of a multitude of works of benevolence in the interest of the working classes. On the whole, the rupture of the Concordat has turned to the advantage of France.

Spain.—The year, which was to be marked by the violent death of the President of Spain's Governmental Council, opened with an exhibition of regrettable weakness in dealing with the party whose abominable doctrines

give ready impulse to such crimes. Seven men had been condemned to death for the brutal murder and mutilation of a judge and three other officials during a riot at Culera in September of the preceding year. Lerroux, a Radical leader, had declared publicly in Seville that the condemned men should not be executed, because his party would not permit it. The threat bore fruit. Canalejas, then head of the Government, advised the King to commute the sentence of six of the seven condemned men. Because Alfonso heeded the prayers of others and spared the seventh as well, Canalejas flared up and resigned, taking with him the whole cabinet. There were not wanting those who affirmed that the Minister, with his wonted political trickery, had carefully prepared and staged the whole affair to show his power before the Cortes and the country. Whatever may have been his motive, he was recalled by the King and bidden to form another ministry. During the year the new Government showed no disposition to modify the hostile attitude towards the Church long before assumed by its leader. That an assassin's bullet should, on November 12, have ended the career of one who during his entire term of office had allowed free swing to revolutionary propagandists is an incident difficult to explain from the viewpoint of an outsider. With one accord the entire Spanish press, without distinction of political creed, the republican organs naturally excepted, sees in the horrible incident the logical consequence, as it surely was the terrifying end, of the policy pursued by the late chief of the Spanish Government. That policy they affirm to have been one of unvarying graciousness and concession to the extremists of the country, to the enemies of religion and of social order. The tragic outcome has profoundly impressed the whole Spanish nation.—The post Canalejas vacated, after having been successively offered to Prieto and Moret, both of whom refused to accept it, was finally filled by the appointment of Count Romanones. He is, despite recent claims that he has abated somewhat in his hostility to Rome, no great friend of the Church. Happily, the appointment is but a provisional one. New elections have been called, and it is confidently expected that the men who have been playing with fire in Spain will be relegated to the obscurity their policies deserve to win for them.—A general strike of railway employees during the summer was successfully crushed by the Government, but rumblings of discontent are still heard from the dissatisfied railroaders. The occurrence was but an incident marking serious if not threatening conditions induced in the land by the economic policies of Canalejas' following.—The movement on the part of the Socialists to obtain control of the schools of Spain begun in July was happily defeated in November. With the undisguised favor of the municipal government of Madrid, these began what they styled a National Association of Teachers. The effort rapidly gained headway. Happily the Catholic teachers of the country, led by a professor of the Superior Normal School of Valladolid, Señor Diaz

Muños, were quickly awakened to the danger, and in November the project of the Socialists looking to control was decisively rejected by an immense majority of the Spanish schoolmasters. Cardinal Aguirre, in a letter congratulating the Catholic body on the setback they had given to the Socialists, suggested a national organization of teachers, independent of political parties, for the betterment of their condition. The Cardinal, recognizing in his letter the justice of the complaint about the wretched salaries paid to teachers, urges an organization which would be powerful enough to induce the government to heed the complaint and correct the injustice.

Portugal.—A correspondent writing from this sadly afflicted land last May, gave what may be accepted as the gist of the Portuguese situation during the year. "The people appear to be suffering from a sort of creeping paralysis, which kills all initiative, destroys logic and blots out hope." The words are those of a resident of Lisbon, and give intelligible explanation of the threat said to have been made in March by "the representatives of a great power" that intervention was something possible if there appeared no improvement in the state of affairs existing in the country. The American newspapers have had little to say about the condition of the many people arbitrarily cast into the prisons by the actual rulers of Portugal after being arrested on mere suspicion of plotting against the Republic. Perhaps it is not easy to secure news, as letters and messages are often "lost" in transmission thence. English reports, however, of the atrocities committed in these prisons make very unpleasant reading. To escape the evils of the day, multitudes are emigrating. In this past year the emigration from the new Republic will reach 80,000, and unfortunately those who are abandoning the country are among the best of its people. A report that insubordination is very rife in the army augurs ill for the future.

Germany.—The elections for the Reichstag, which began January 13, resulted in large Socialist victories throughout the empire; 4,250,000 votes were cast for the Socialist Party and 110 representatives elected. The Centre, although slightly reduced in its representation, polled an even greater number of votes than in preceding years and was the most active party in the House. Its leader, Dr. Spahn, was elected to the presidency of the Reichstag in the preliminary ballot, but resigned his position owing to the precarious situation in which the Centre would have been placed because of the Socialist first vice-president, Scheideman, chosen at the same time. The ministry was finally constituted of the Radicals Kaempf and Dove for president and second vice-president, and the Liberal Dr. Paasche in place of the Socialist representative. In Bavaria no efforts were spared to defeat the Centre by a coalition of all the Liberal and Radical parties; but the victory of the Centrist representatives was only the more brilliant. An entire Centrist

ministry was placed in office under Baron v. Hertling, a Catholic scientist, philosopher and publicist of the highest reputation. His success, in spite of the constant calumnies of his enemies and of the entire anti-Catholic press, has been gratifying.

Diplomatically there were no serious difficulties with foreign Powers, but care was taken to place the army upon a war footing, and special attention was given to increasing and perfecting its airship service. Danger of war was never considered imminent, and the renewal of the Dreibund, towards the end of the year, has added to the general sense of security. Economically the great crisis of the year was the meat famine, due to the high price of food. Various attempts were made by the Government to bring relief by lowering the tariff and permitting a more general importation, especially of frozen meat, to be sold at reasonable rates. The efforts of the dealers to frustrate this action of the Government led to riots in the markets. While the problem could not be perfectly solved, considerable relief was nevertheless afforded. Another similar question which agitated the country was the proposed establishment of an oil monopoly, under government inspection and regulation, in order to free the country from the German Standard Oil Trust, a branch of the American company. As the year closed the bill remained in the hands of a commission for investigation.

The greatest industrial event of the year was the coal miners' strike, which in many sections of the country was carried on with great violence. Foreseeing the futility of the strike, as well as the political purpose for which it had been fomented by the Socialist Party, the Christian Labor Unions refused to participate in it. They had succeeded in quietly raising the wages of the miners and had the certainty of a farther increase in salary, while the Socialistic method had no result except to intensify the class antagonism.

From a religious point of view the German Government has unusually distinguished itself for intolerance and persecution. It began with enforcing the resignation from the army, at the Emperor's own request, of a Catholic officer who from religious convictions had refused to fight a duel. Since duelling is forbidden by the law, there was here given the world the extraordinary example of a Government punishing its subjects for observing its laws. The Centre successfully aroused the indignation of the country, and the sympathy of the other parties was likewise accorded to it. A stricter observance of the laws will consequently be exacted hereafter and greater sanction will be placed upon them. Most exasperating, however, of all the actions of the Government to the mind of German Catholics was the recent decision of the Bundesrath making the law against Jesuits more stringent than before, and forbidding them all religious activity. Since this enactment followed upon the attempts of the Bavarian ministry and of the Bavarian episcopate to have at least a rational interpretation given to the word *Ordens-*

tätigkeit, it was evidently a direct insult to the Catholics of the empire, and was bitterly resented as such. While the Centre has pledged itself not to thwart the Government where the welfare of the nation is at stake, it nevertheless will discontinue to show it any farther favors, and will hear of no compromise until the entire law against the Jesuits has been repealed.

The activity and enthusiasm of German Catholics has never been more magnificently manifested than this year during the Catholic Day at Aachen, the Windthorst celebrations throughout the land, the Marian Congress, and the many meetings of the great Catholic organizations. Especially gratifying likewise was the general good will with which the Encyclical of the Holy Father upon the labor question was received by clergy and people. The year closed with the death of the Prince Regent Luitpold of Bavaria, who had shown himself to be a true Catholic and a wise and noble ruler. He will be worthily succeeded by his son, the new Prince Regent Ludwig.

The Balkans.—By far the most important series of events of the year was the sudden rise to military power of the four small Balkan States. On October 3 the Greeks, Servians and Montenegrins had peremptorily demanded a cessation of the cruelty, injustice and oppression of the Ottomans in the various parts of the Peninsula. On October 17 Turkey declared war on Bulgaria and Servia, and instantaneously the fighting began. Indeed, the Montenegrins were already in the field and Greece despatched its fleet without delay to the Gulf of Arta, which it took possession of. Victory followed victory so rapidly that the world was amazed. Nothing like it had ever occurred in history. The Turkish armies, which were considered invincible, fled towards Constantinople, leaving a long line of dying and dead behind them. In the space of a few weeks the Turks had been expelled from their entire European territory with the exception of Scutari and Adrianople and Constantinople. An armistice was asked for on December 3 by the defeated Turks, and on December 13 delegates from the different countries met at London to discuss terms of peace. Even Greece was represented, although it still continued the fight. Christmas came and the Allies were insisting upon the surrender of everything except a small strip of land on which Constantinople stands.

Austria-Hungary.—The sweeping victory of the Christian Socials over the Socialist Party in Vienna once more showed the strength of Catholicity in the Dual Monarchy. The Eucharistic Congress, at which no less than 250 dignitaries of the Church participated, was a still greater triumph. The magnificence of its public celebrations and the grand demonstrations of Catholic loyalty there given to the world were a lesson for our materialistic age.

Unfortunately, the dissensions between the German and Slavic elements of the population led to countless

disagreements in parliamentary and civic life. The Hungarian Premier, Count Khuen, unable to overcome the opposition of the Justh and Kossuth parties in the Hungarian House of Representatives, was succeeded by Dr. Lukacs, who for a time appeared to be no more successful. New developments, however, rapidly followed upon the election of Count Tisza as President of the House. His opposition to universal suffrage at once led to Socialistic riots, accompanied by street barricading and fighting, while the violent scenes in the parliament reached their climax in the attempt made upon the President's life by Representative Kovacs. The latter was afterwards exculpated on the ground of insanity. The obstructionists, who had been constantly interrupting all business before the House by systematic noise and clamor, were finally, under the iron régime of Tisza, suspended from the sessions; and while the opposition was thus kept from the House by a cordon of soldiery, the desired resolutions were carried by the Government majority within doors. Such tactics, although often serving good purposes, were not universally approved even by the friends of the Government, and Count Tisza, together with Lukacs, was accused by conservative politicians of time-serving politics and dictatorial severity. For a great part of the year the Austrian Premier, Count Stürgkh, was forced to retire from public life owing to a temporary blindness. He was generally esteemed for his fairness and ability.

By the Balkan crisis, towards the end of the year, all Austria-Hungary was thrown into a ferment of excitement. Vast sums of money were spent to prepare for the eventuality of a war, which fortunately was averted. The main contention of Austria had been that no port upon the Adriatic could be granted to Servia without imperiling the commercial interests and national safety of Austria. The concession, however, was finally made that Servia should be given commercial access to the Adriatic on the understanding that no military fortifications were to be erected.

Belgium.—The year's history of this stirring little country can be summed up in the one fact that it has been under the administration of a Prime Minister of unusual ability. There was great consternation among the Catholics of Belgium when Schollaert was overthrown and the Liberals predicted an easy victory over de Broqueville, but he has been triumphant all along the line. He has defended and vindicated the reputation of the Belgian missionaries in the Congo, whom the arch Socialist, Van de Velde, attempted to defame; he has also advanced the bill for army organization; he has handled the strikes in a masterly fashion, and in spite of predictions to the contrary he led his party to a splendid victory at the polls, which secured it a position of safety at a moment when its hold on the Government was in the greatest peril. The recent death of the veteran Catholic statesman Beernaert and of the famous

editor of the *Bien Public* of Ghent, Count Verspeyen, evoked universal sympathy and regret.—Nothing disturbed to any great extent the tranquillity of its tranquil neighbor, Holland, which continues to show its broad liberality in giving hospitality to the exiled religious of other lands and in ensuring peace and good government by the coalition of Catholics and conservative Protestants.

The Far East.—The revolution begun last year has ended by changing the Chinese form of government. First the southern provinces, under the leadership of Dr. Sun Yat-Sen, united in a confederacy, then the Manchu dynasty abdicated, and finally a National Assembly elected Yuan Shi-Kai, the Emperor's Prime Minister, President of the new Republic, so he was inaugurated at Peking March 10. The constitution places supreme power in the hands of the National Assembly, but in pacifying the country Yuan has not hesitated to act like an absolute ruler. Six great powers agreed to furnish China with \$300,000,000 for the development of its resources, but as foreign supervision of the money's expenditure was insisted on, the new Republic refused the loan. Later a \$50,000,000 loan was arranged by an American financier. Mongolia declared itself independent of China, and Russia seems to be assuming a protectorate over that province.

The Emperor of Japan, Mutsuhito, died on July 29 and was succeeded by the Crown Prince Yoshihito. On the day of the funeral General Nogi, the hero of Port Arthur, killed himself as a tribute to the memory of the Emperor. On Dec. 2 Saionji, the Premier, resigned from office, and Count Gerauchi, Governor-General of Korea, took his place. The assassination of the latter had been the object, as was alleged, of a conspiracy of Korean Christians. In the trial some American Protestant missionaries were charged with complicity. A new hearing has been given the case.

QUESTIONS OF THE DAY

A Convert's Travels*

"A Diplomatist's Wife in Many Lands," published two years ago, is a book that held the interest of numerous readers to the very end of the last page. "The Reminiscences of a Diplomatist's Wife," Mrs. Fraser's most recent work, while quite as free from dullness as her other books of recollections, while just as rich in shrewd and amusing comments on men and things, and in vivid pictures of memorable scenes, bears more marks than do her preceding volumes of the author's vigorous Catholicism. Polish Prussia, Southern Italy, the Tyrol, England and Chile are chiefly the countries in which the "Diplomatist's Wife" now travels or sojourns, charming

*Reminiscences of a Diplomatist's Wife, by Mrs. Hugh Fraser. New York, Dodd, Mead & Co.

details are given of the Crawfords' home life at their villa on the Bay of Naples, a great deal is told us about her brother, Marion Crawford, his literary workshop, and personal characteristics, and so many edifying incidents are recounted about the piety of the Italian peasantry that American Catholics will wonder why this devotion is chilled so quickly under our colder skies. Is it more picturesque than practical?

Some of the most interesting pages in this book are the glimpses given us of the struggles and sacrifices the author's conversion cost her. "On one side," she writes, "was conviction so profound that the life or death of my soul hung on following or forsaking it—on the other inherited beliefs and principles too invincible to be overcome." "But you will never do your dear ones any good so long as you are resisting grace," was the salutary counsel the waverer received from a friend who had been turned out of her house for becoming a Catholic, and Mrs. Fraser's brother Marion, and Samuel Ward, her uncle, whose wife and children belonged to the true Fold, were the two, writes the author, who did most to sustain this crisis, and fostered in her soul "the instinct of self-preservation, which bitter prejudice in other quarters had nearly overcome."

However, by treating as "'bogies,' invented and put forward by that arch-bully, the Devil, to frighten us away from doing our duty," this daughter of the Puritans surmounted the "terrible obstacles" that lay in her path, and after making her submission to the Church, Mrs. Fraser, like many another convert, attests that: "Human pity, true love, even in the dear hearts we are so regretfully grieving, above all the never-failing mercy of Heaven, generally prevail, and when at last one has trusted the righteousness of one's cause and taken the plunge, the strong hand carries one on past all the dreaded rocks to a peaceful and possible harbor."

Domestic trials, nevertheless, awaited the convert, we are given to understand, for her husband's "views were deeply rooted in the heavy soil of the early 'walnut and antimacassar' period and, the soul of sweetness and reasonableness in every other relation of life, let that topic [Catholicism] creep into discussion, and he was another person in an instant." In this connection the "Diplomatist's Wife" relates an amusing adventure she had while sitting with her husband one Sunday afternoon, in their London lodgings, where they had newly come after long years of residence out of England. Suddenly, from somewhere below, sounded the tinkle of a bell, which she at once concluded "meant only one thing—the procession of the Host." "The bell came closer, and I continued to regard Hugh, my heart in my mouth and my knees trembling, for I was resolved to pay the Blessed Sacrament its due. I would kneel, if I were pitched out into the street for it." But just as she was about to slip to her knees her husband remarked: "Ah— muffins!" "In another moment," gratefully writes Mrs. Fraser, "he

would have caught me kneeling to the muffin bell! I should not have heard the last of it for years."

Indeed, this book contains many such instances of uncompromising loyalty to her new-found faith. There is no mistaking her love and admiration for everything Catholic. She devotes an excellent chapter, for example, to the origin and beneficent influence of the "Santuario" of "Our Lady of the Rosary at Pompeii"—that "those who are not 'of us,' yet not against us," may read how Don Bartolo Longo, a lawyer, assisted by his wife, the Contessa de Fusco, built with the large sums they collected, a noble shrine in honor of Blessed Mary, the *trono* alone costing 200,000 francs; how the membership of the Spiritual Confraternity of the Rosary was worked up to 2,500,000 associates; how Pope Leo XIII made the sanctuary the "Parish Church of the World," so any Catholic could make his Easter duty there; how the unbeliever's, "Why this waste?" is answered by showing that the basilica "like a generous plant, threw out shoots on either side as it rose," such as an orphan asylum for little girls, and with the "exquisite delicacy in true charity," an industrial home for the sons of convicts, who would otherwise find "the path of crime the only one open for the first steps in life." Nor will Mrs. Fraser's readers be permitted to finish this chapter till they have learned just what the Rosary is, and how and why it is said, nor till they have been told of a miracle of healing and conversion that happened, through Our Lady's intercession, to Padre Bartone, a priest of Lecce, who had apostatized, led a scandalous life, and finally was stricken with paralysis.

Many will find the most interesting chapters in Mrs. Fraser's book to be the last four or five, in which she relates, in her fascinating way, the experiences she had and the scenes she witnessed during her husband's official residence at Santiago, Chile. It perplexed her at first to behold a government in power that was openly quarrelling with the Church, and to see a President and House of Representatives trying to pass unpopular and impious laws, while "a great, fairly intelligent community of devout, orderly Christians" were engaged in "combating the authorities they must have at least allowed to come into power, storming Heaven to give them better rulers, and fighting the actual ones with unremitting courage and constancy." Mrs. Fraser bears testimony, however, that even the most anti-Catholic government cannot alienate the real Chileans from the Church, for the life of the people is bound up with it. As is often the case in Europe, too, the aggressive liberal abroad becomes the anxious head of the family at home, for he realizes that nothing but Catholic education can keep his wife and children true and devoted. "Balma-ceda, a professed atheist," relates the author, as an instance of this, "took his little girls to the convent himself and handed them over to the surprised Mother Superior, saying, 'Make good Christians of them—that is all I ask.'"

For the information of her non-Catholic readers, the "Diplomatist's Wife" has also written some strong paragraphs about that "world-wide curse of the Latins" modern Liberalism, which "has no more to do," she explains, "with any sort of liberality, political or personal, than with the gates of Heaven." She expresses her indignation at the "placid, self-contented, 'broad minded' Christians of England and the United States," who never once lifted "voice or finger in protest" when the French Government robbed the Church and drove out the nuns. To say, however, that in this country there was raised "no voice or finger in protest" is inaccurate. Mrs. Fraser, owing doubtless to the strange silence of the European press on the subject, is evidently unaware of the great mass meeting, for instance, that was held at the time in the New York Hippodrome, or of the American bishops who denounced the spoilers of the Church. "Free Liberalism," as she saw it working in Europe and South America, Mrs. Fraser defines as "a hate of all that is good, and a worship, for its own sake, of all that is evil. It is the child of Freemasonry, against which the Vicar of Christ warned the Faithful hundreds of years ago. Let the Freemasons of England and America say what they will, it is one body all over the world. That the 'personnel' of the former is infinitely higher than that of the latter, is an incident; it does not effect the fact." While she gladly confesses that many English and American Freemasons are good and upright men, she finds them gathered under the same banner as their Latin craftsmen, so she sees in all the same enemy.

Most interesting, too, is the author's account of how the women of Chile once showed the Masons of that country that there is a barrier beyond which even Latin Liberals may not go. It seems that a law was to be passed which it would mean excommunication to obey. "Now the women of Chile," writes Mrs. Fraser, "are not only house-helping, home-loving creatures, but they are also full of courage and self-respect; their religion is everything to them, and they have an influence over their men which absolves them forever from the tedious necessity of actually voting themselves." So, some twenty or thirty Chilean ladies, the wives of prominent men, held a meeting, formed their plans, and that evening, when supper was over, each one quietly said to her husband: "'If you do this thing, you are excommunicate. But the Church does not compel us to live with excommunicates. We shall take our children and leave you. We can all earn our livings, if it comes to that, and everyone of us would rather starve and watch her children starve than soil her soul and imperil theirs—now choose!'" The bill was not passed.

From passages like the foregoing—and they abound in Mrs. Fraser's book—it will be seen that no one can read these "Reminiscences" without pleasure and profit. Moreover, owing to the strength of its "ethical argument," the work should be particularly welcome to the

Church's converts, present or prospective. For this gifted lady, with her New England ancestry and high connections, had met during her Roman girlhood, or during her sojourns in the world's great capitals, the most distinguished men and women of our times, and "saw life steadily, and saw it whole," nevertheless, her spirit found no peace till she became a Catholic. Her submission to the Church, of course, entailed sacrifices, but they were made with joy. Mrs. Fraser accepted wholeheartedly every tenet of Catholicism, and now she is so proud of the treasure she has found, that in her writings the wit and wisdom of a "Diplomatist's Wife" is seasoned with the fervor of a grateful convert.

WALTER DWIGHT, S.J.

The Method and Function of Recitation

II.

Valuable as is the form and nature of the questions, there is something even more important in this kind of recitation, and that is the deduction of general conclusions and laws. During the whole process of quizzing, the boy's mind should be reflecting, comparing knowledge with knowledge, piecing this and that together, until finally it is led to draw a universal judgment and establish a law. This is vital. For after all, science is founded on the universal. And though we may not fully agree with Kant's "*Anschaungen Begriffe sind blind*," yet we must confess that singular and even particular judgments add very little to the store of scientific knowledge. Hence the recitation should culminate, if possible, in a general conclusion. Up to this point the process will have been mainly inductive. The mind proceeded step by step, piece by piece, joining item to item, until by inference it passed to a general law.

A new process can now be brought into play with extreme advantage. The intellect can be made both to survey the whole chain of knowledge which it has formed and to contemplate all its ramifications. Skilful objections will accomplish this by bringing the mind to a realization of the bearing of link on link, by pointing out the connection of this chain to others, and by showing its value, its use. Thus the relation of fact to fact, law to law, science to science, will stand revealed. And this can be accomplished by the self-activity of the pupil's intellect. And so the young mind, naturally unreflective and tenacious of error, will be made to feel its power; thus will it be expanded, stimulated, inspired to new and higher conquests.

And the teacher, too, will profit by this method. It will force him to prepare for his classes intelligently. He will learn to concentrate his mind on the main issue, which he will always keep before him in his explanations, leading up to it and away from it in a clear, orderly manner. He will subordinate his illustrations to it, solve difficulties in reference to it. In this way he will develop a keener

sense of proportion, and will hold to a direct, open course, free from those wretched aberrations to which all of us are accustomed.

Good as is this method, it is yet liable to abuse. In the hands of some men it is little better than an instrument of torture. Procrustes of old tried to make all his visitors fit into one bed; some teachers, in imitation of this crude, uncomfortable barbarism, try to make all minds fit into one mould. They must get back what they gave forth in the order, and sometimes also in the very words in which it was given. Their questions play the part of a relentless vise which squeezes all individuality and originality out of the mind. Thus forms and words and pages of books will be exalted above thought and mental activity. And likely enough, pupils will go away from such men poor replicas of poor types. But such an abuse is its own condemnation. It is too enormous to require discussion, and does not in any way affect the intrinsic value of the Socratic method, which can be put to excellent use, especially in the exact sciences and in the case of flighty, imaginative, careless minds which stand in need of a severe discipline.

But this method is not the only one at the teacher's disposal. Three others remain. From them we have chosen one, already mentioned, the topic method, for consideration. This consists in choosing from the lesson important topics or items and proposing them for discussion. The discussion, however, should be carried on by the pupil, not by the teacher. The latter may guide it by prudent suggestions, but he should not lead it. If he is skilful in this work, the process will promote insight, imaginative power and coherence of thought. Moreover, it will help in the acquisition of a choice vocabulary and in the promotion of readiness of speech and precision of expression. If, on the other hand, the method is used carelessly, disadvantages too numerous and obvious for discussion will follow. Verboseness, inconsequence and slovenliness of thought, inexactness of expression, are but a small fraction of them.

Yet the teacher should not be deterred from using the method by the catalogue of evils. It is most useful in the training of hard, dry, practical, unimaginative minds. Moreover, it enables the master to get a quick and correct estimate of his pupil's intellect. A boy cannot discourse for long on any topic without betraying his limitations. The teacher will soon be able to discover a weak imagination here, a riotous one there, superficiality in this one, disorder in another, now stolidity and self-assurance, again timidity and a mental nervousness which causes the mind to leap aimlessly from topic to topic as a caged and frightened bird flits from perch to perch. And with this knowledge in hand the master can easily adapt himself to individual needs and dispositions.

As is clear, both the Socratic and the topic method can also be conducted in writing. And these written exercises and others of a different kind are of great importance. Should any one doubt this, he can read with profit

the humorous and illuminating chapters on "Elementary Studies" in Newman's "Idea of a University." But our paper is not concerned either with the value of themes or their structure, but rather with their correction. Stupid systems of recension deprive themes of half their value as a medium of education. Teachers mark mistakes in red, green and blue, and give back the papers to the pupils, and there the matter ends. The boy never knows his mistakes, or if he does, he never takes pains to correct them. And so year after year he commits the same errors, and finally goes forth from school to become a blundering doctor or lawyer or spiritual adviser. For long-standing mental defects are seldom eradicated.

The case would be different if the teacher's work were intelligent. And it becomes intelligent only when the boy is led to correct his own mistakes. Score the theme in red, blue and green by all means, but insist that it be returned corrected by the one who made the scoring necessary. In this way the boy will be forced to think. He will reflect and compare and analyse, and call upon old knowledge to meet new emergencies. He will worry out old meanings under new forms, trace sequences, dependences of clause on clause, note structure of sentences, match idioms, learn to distinguish between shades of meaning,—think, diagnose a case, and carry the habit thus formed into law, or medicine, or the priesthood, or business, where it is of supreme moment.

R. H. TIERNEY, S.J.

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The Archbishop of Canterbury and the Archbishop of York have been talking about the reports of the Divorce Commission. They advised their hearers to view the matter, not as Churchmen, but as Englishmen, to consider, not what the Church of England teaches, but what the nation requires. The ordinary man thinks that if the Church of England has a divine mission to the English nation, the matter of divorce is one on which it is bound to speak out very clearly. But the ordinary man cannot presume to share in the peculiar mentality of an Anglican Archbishop. A rude person might call this muddled. We would not say as much; but when we hear the Archbishop of York saying that "the report would focus much fluid sentiment," and ponder over his figure of speech, wondering how even a Protestant Archbishop can conceive the focussing of fluid, we feel that the rude person should not be blamed altogether. But perhaps the *Times* report is wrong. Instead of "focus" the Archbishop may have said hocus. This would have been vulgar, but it would have made better sense.

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The University of Oxford, following the example of Cambridge, has thrown open its science degrees so widely that one who denies the very existence of mathematics can nevertheless obtain the doctorate in that faculty—No, that is wrong. The University could do nothing so stupid. It is the *theological* course that has been opened,

and one can now become a Doctor of Theology who proves in a highly intellectual thesis that there is no God. This is reasonable, quite a different thing from a violation of the sanctities of science. One would, nevertheless, be inclined to doubt the assertion, had it not been made by the Warden of Keble College, a ringleader in the agitation for this change. The fact that he is such, is another of the ironies of facts that fall continually on the poor Church of England. Keble College was founded to be the centre of purest Anglicanism. It received the name of him who, by asserting the national apostasy, began the Catholic reaction in the establishment. In moving the new statutes the Warden of Keble was seconded by the Regius Professor of Divinity, the well known Canon Scott Holland. These things show too clearly the rapid decay of Christianity, not only in the University, but also in the English Church itself. How few of its representative men to-day can say without qualification that they believe in Christ and His revelation.

CORRESPONDENCE

Mahomet or Christ in Albania?

BELGRADE, Dec. 9, 1912.

The armistice is a relief to Europe as well as to the belligerents, but it is those who have been nearest the scenes of slaughter that will most ardently desire the conversion of a half-hearted truce into definite peace. The lonely bugle call that heralds the passage of a soldier's funeral sounds too often through these streets, where temporary hospitals are to be seen in every thoroughfare. All the cities of the Balkan Peninsula are crowded with wounded. No amount of labor, precaution or money can cope at once with thousands of disabled human beings in need of shelter, food and medical aid. No State possesses or is likely to possess an ambulance service extensive enough to grapple adequately with the work of mercy necessitated by a big battle. Of the five combatants, Servia has, it is generally computed, suffered least with regard to the care of her wounded, and Servia has suffered horribly.

One of the stipulations of the armistice is that the troops on either side should not be reinforced, and this would give breathing space to the harassed Asiatics were it not impossible to control the movements of Turkey's forces in Anatolia. Fresh soldiers may not cross the Bosphorus, but they may be summoned, marshalled and concentrated in Trebizond for the acceleration of their passage to Tchataldja should the parley in London have no satisfactory result. It is true that the strain of the war has pressed heavily on the Allies, but with the cessation of strife and tension comes a natural feeling of regret that the task which they undertook has not been finished. No wonder they chafe at the compromises forced upon them by factors who gave no help in time of danger and now claim to regulate the conditions of peace. Any settlement that leaves the city of Constantine in the hands of the infidels and that permits the survival of Moslem rule under the form of an autonomous Albania will not be a definite settlement. The principles of the Koran which permeate all phases of life in an Ottoman State are an insurmountable barrier to equality of treat-

ment between Mahomedans and Christians. The attempt of the well-meaning Young Turk Party to realize its program of justice and liberty for every inhabitant of the Turkish empire met with such opposition that it was promptly abandoned for a policy of Turkification that could alone appease the dominant element. As far back as 1855 the irreconcilability of European and Turkish ideas of government was affirmed by the Austrian Minister of Foreign Affairs in a dispatch to his ambassador at Paris:

"Let there be no mistake! If Europe really wants to strengthen and preserve the Ottoman empire she must see that the condition of the Christians be improved, and for that object the presence of a few warships on the Turkish coast is of the first necessity." It is to a Moslem element more barbarous than the Turk, as the recent war has proved, that the Christian Albanian tribes are now to be confided. Here is a case in point: Before the battle of Kitchev the Turkish and the Christian citizens requested the Turkish commander of the defensive troops to surrender rather than expose the town to destruction, seeing that it was absolutely unprotected. Fethi Pasha, the commander, who had spent nearly all his life among Christians and whom I personally know to be of a humane and noble turn of mind, acceded to the request and decided to meet the Servians on a battle ground some miles distant from Kitchev, so as to avoid useless bloodshed and the ruin of hundreds of homesteads. (Fethi Pasha, long-time Turkish Minister in Belgrade, died heroically at Ressa, where his corps made a last stand after the rout at Monastir.) On hearing this decision of his superior in command, Mehmed Pasha, chief of the feudal tribe of Albanians, who had been granted all the land from Tetova and Jostivar to Kitchev when they abandoned Christianity for Islamism in 1568, declared that he and his followers would encircle Kitchev and hinder the passage of the Christian troops by the sacrifice of their lives. "Loyal to our traditions, we will die rather than yield a foot of ground to the *rayahs* [slaves] whom Allah puts beneath our swords," said this proud Albanian lord. And Fethi Pasha was compelled to give him troops for the defence of Kitchev. Alas, for Mehmed! One Servian infantry regiment with two batteries and a cavalry squadron sufficed to chase him and his fighters—soldiers is a misleading term for these untrained hordes—far beyond Kitchev, now lost to him for ever.

A hundred instances of the Albanian's aggravated fanaticism compared with the Turk's have been given in this war, so that the future of the Catholic tribes, menaced on every side, between Servian and Austrian, Greek and Italian, must excite compassion and sympathy. After the proclamation of Ismail Kemal that an Albanian government has been formed with a Cabinet of five Mahomedan, three Orthodox and two Catholic members, it is a consolation to read the protest of the Skanderbeg Committee of Albanian patriots against the pretension of Ismail to represent the nation. "It is not a question of having an Austrian Albania or a Slav Albania," runs the protest, "but of a Moslem State or a divided State, and we prefer the latter, for it will eventually lead to the true Albania, that is, a Christian Albania. We hereby declare (1) The notion of a Mahomedan Albania is rejected; (2) The head of the future Albanian State must be a Christian."

In the tragedy of this effort to unite the conflicting elements of what should be a nation into a consistent body of sentient patriots, one comic note has been struck. In the Vienna Reichstag, when that brilliant debator, Pro-

fessor Masaryk, showed the difficulties awaiting the ruler of Albania, be he Moslem, Catholic or Orthodox, it was humorously suggested that a Protestant be chosen for the post! Unhappy Albania! Its position is complicated enough, but that of the person who undertook to explain to the tribes what Protestantism means would be still more complicated. Want of cohesion, and the demoralization consequent on great lapses from an original common faith, hindered Albanian progress while those States which remained true to Christianity took shape and form even under Turkish suzerainty. The continuous revolt of the last three years culminated in the recognition of Albanian claims to freedom from military service and exemption from taxation for the Mahommedans, and an additional promise of freedom of worship and education for the Christians. The autonomy which Austria now demands for them was not, unfortunately, then specified as one of their claims, for they are not yet ripe enough to aspire to it. The Balkan Allies proposed to the Albanian tribal chiefs full autonomy in return for their aid, or even their neutrality in the war against the common oppressor. They preferred to throw in their lot with the Turk. The Christian tribes alone (a minority) were friendly or neutral. This attitude should guarantee their fair treatment if incorporated in the new Serbia that tends to occupy their territory. Serbia at the present moment professes to give the Christian tribes the liberty and civilization that they never enjoyed and that alone could foster self-reliance and national development. Serbia disputes Austria's pretention to befriend Albania, and points out that chronic discontent prevails in the lands of foreign nationality subject to Austrian rule. Serbia's best allies in this conjuncture are the Catholic priests of Northern Albania, who are also the most competent judges of conditions and possibilities, but who will not be consulted by the Powers that arrogate to themselves the right of deciding Albania's fate.

The Catholic clergy consider that so long as 75 per cent. of the tribes are Mahommedan it would be disastrous to attempt the formation of an independent or semi-independent State. In a private letter dated from St. John de Medua, where the Servian troops are now quartered after their memorable march across the Albanian Alps, the following passage is worthy of note:

"The priests in these regions are not Italians, as is generally supposed, but natives of Albania. Their authority over their flocks is paramount, and not one of them with whom I spoke would listen patiently to the suggestion that they should seek union with the Mahommedan tribes. All their work hitherto has consisted in trying to eradicate Islamitic notions and customs from the Catholic tribes, and they are indignant at the idea of subjecting these to a Mahommedan government worse than that of the Turks. People who affect to believe that Albanians of different creeds can form a nation should come among them and be forced to witness the facts.

In the battle of Myet, where I commanded the Servian cavalry squadron, all the Catholics who could bear arms joined us by stealth the night before, because the Mahommedans of the same village were fighting against us with the Turkish troops. They told us they feared we might be defeated, and I think, too, they took this opportunity to wipe out old scores. There is no trace of brotherhood between the two, as was very evident when the enemy was routed by us, leaving a good number of slain. The joy of the Catholics knew no bounds. The priests congratulated us warmly, and we realized as we never did before that it is here no question

of nationality or race, but simply of Christian and Moslem. The Mahommedan Albanians call the tribes hereabouts *Catholics*, not Albanians; and they are themselves called *Turks* by the Catholics. When I reminded them that they spoke the same language and that the Mahommedan tribes knew no Turkish, they replied: 'That may be, but they *are* Turks, for they have the Half-Moon on their banner.' The Catholics have suffered the most horrible persecution and are, naturally, fierce and inclined to retaliate. But they have many virtues and are civilized beyond the Moslems to an immeasurable degree, thanks to the hard-working, admirable body of men who are their pastors." E. C.

The "Ligue Patriotique des Françaises"

PARIS, December 16, 1912.

Among all the Unions of French Catholic women, one of the most important, not to say the most important, is the "Ligue Patriotique des Françaises" (Patriotic League of French Women), more commonly designed with its initials, L. P. D. F.

It was founded in 1902, when the law against religious congregations inaugurated in France a period of acute persecution. A number of generous women started a movement of protest, drew up petitions against the law, and gathered funds for the coming elections. After the defeat of the Catholics in the 1902 elections it was thought advisable not to let the forces thus stirred up evaporate, but to keep them together for permanent action.

There was a Catholic feminine organization already in existence—the Ligue des Femmes Françaises (French Women's League), which continues even now to do much useful work, yet it seemed best to start a new section of the existing league. This section was to have its centre in Paris, the original centre of the Ligue des Femmes Françaises being Lyons. This, however, failed owing to opposition and prejudices of various kinds, local, personal and political. The foundation of a new and completely independent League was then decided. Cardinal Richard, Archbishop of Paris, highly approved the scheme. Statutes were drawn up and a new association was founded, and legally constituted according to the laws of 1901. The growth of the new Union was rapid. In 1906, four years after its foundation, it counted not less than 320,000 adherents, divided into 550 local committees; in 1910 they were 450,000, and now they are more than 520,000, the local committees being 990 and the local sections 1,920 in number.

This Secretariat Central is a permanent board, divided into ten sections: The first is that of the *Echo*, the League's official paper, 200,000 copies of which are sent every month to the local committees. The second is for the Catholic press, tracts, public libraries. There are besides sections for Catholic teachers, for retreats, etc., etc. A Counsellor, member of the Central Council, presides over each section under the control of the President-General. Now established in extensive and commodious premises in the very centre of the city, the S. C. keeps the various local committees in touch with the Conseil Central, lets them know its decisions and directions, gives them every necessary information, organizes congresses, or helps local committees, etc. It is supported by contributions of the local committees, who have to deduct for its maintenance 25 per cent. of the annual subscription.

All over France, the members of the L. P. D. F. are organized in committees, with their councils (which have

the effective leadership of the committee), their presidents, secretaries and treasurers. These committees, however, are not all equal, but arranged according to the administrative divisions of France, *i. e.*, department, arrondissement, canton. The Council of the department committee has to organize department congresses, to keep the Union in touch with the ecclesiastical authority of the diocese, to act as a medium between the Secretarial Central and the arrondissement committees. The latter have to do the same thing with regard to the cantonal committees.

In larger towns there are for the different quarters so-called "Dames de Quartier," each one of them in charge of the various sections of a neighborhood, as the number might be too large for the committee presidents to have a personal action on every one of them. In smaller villages, on the contrary, or where the number of adherents is not sufficient for the foundation of an independent committee, a section is established under the authority of a "*correspondante*," who presides over their monthly reunions and corresponds with the nearest cantonal committee until the section has become strong enough to have an independent life.

The local committees have to hold, every six months, or at least every year, a general meeting of all their associates, to which meeting they invite also such persons as are likely to be gained for the Union. A lecture is given on a subject inviting Catholic action, either by a member of the committee or by any other person. Every committee, of course, is allowed and even expected to give lectures more often, either privately for the members alone, or publicly; and in order to make the thing easier the S. C. has now about twelve well trained professional lecturers who may be sent at the request of any committee wanting them.

Such an organization, while leaving to the local committees the necessary independence, makes it easy for the League's Central Direction to have an effective influence on all the members. This influence has been used to promote in the Union a thoroughly Christian and apostolic spirit.

The most effective means resorted to for the life of the League is frequent Communion and retreats. The decrees of the Pope on Holy Communion had, in France as elsewhere, to fight their way through many inveterate prejudices, and the Direction of the League bravely did the fighting.

As for retreats, it is well known that they are now greatly in favor among Catholic men and women of every class of society. The action of the League has helped much to the forwarding of that movement among Catholic women. Since September, 1910, more than 130 retreats have been organized by the L. P. D. F. To this number it is but fair to add the retreats made in a house, generously given for that purpose by a member of the League, not far from Paris, and where about 1,200 young girls and ladies are received yearly.

Thus trained, the Leaguers try to be useful helpers of the parochial clergy, and their work is not lacking. As religion is not taught in public schools, benevolent lady teachers help the parish priests, who are often overwhelmed with work in teaching catechism and preparing children for their first Communion. There are about 50,000 members of the Union of Volunteer Catechists, besides many who do the work without belonging to the Union.

They are supposed also to show themselves foremost in all parochial, pious or charitable organizations, and in

the latter times an effectual appeal has been made to them to help sacerdotal vocations by showing to parents and children how noble a calling the priestly vocation is and by collecting funds for the education of worthy but poor young boys who wish to follow such a vocation.

Social and charitable work, of course, has not been forgotten; many a dispensary, many a syndicate, many a union, etc., has been founded by the League, not to speak of other charitable institutions founded by other organizations, to which the members of the L. P. D. F. contribute in a true catholic spirit of charity.

Last, and not least, is the press organization. France, like almost every country in the world, is inundated by bad books, newspapers, magazines, which too often bring to their readers nothing but filth. To counteract their pernicious influence, anti-pornographic leagues have been organized, but they are effective only against really dirty publications and can do nothing against moderate though by no means harmless papers.

The only effective way to neutralize those pernicious publications is to promote good ones. The apathy of Catholics, who are too often subscribers or readers of anti-Catholic papers, has to be aroused, the distribution, sale and support of good papers has to be organized and promoted, and the attention of Catholics has incessantly to be called to the fact, *viz.*: that without a strong Catholic press no lasting work is possible.

This, of course, is insisted upon in every congress of the League, either local or general, and many a local committee has been really successful in that line of work. Shops have been opened, supported by members of the L. P. D. F., where nothing but good papers and books are sold; circulating libraries have been created, local press committees have been organized which treat on advantageous terms with the administrations of the Catholic papers, sellers have been enlisted and the sale organized in many places—especially in watering places—where only the worst newspapers have agents; morning papers are also collected after having been read and are gratuitously distributed to the people in the evening, etc.

The following figures, though not quite as recent as it might be wished, can, however, give an idea of the work done in that line. The report for press organizations read in the general congress of Lourdes, 1907, gave these results: 930,000 papers had been sold or given away during the year through the influence of the League's organizations. In 1908, 120,000 subscriptions to Catholic papers had been gained, 650,000 papers sold, and 1,600,000 which had already been read were distributed. Moreover, more than 300,000 tracts or leaflets were given away or sold during the year. No general reports of press organizations have been made in the last general congresses, but the reports of the various local committees show that the activity of the press propaganda keeps pace with the happy development of the League. To give an example among many other similar instances, the committee of Berziers, a small town in the south of France, had distributed in 1907, 450,000 newspapers; in 1908, 600,000; 1909, 670,000, and 1910, 700,000.

This, of course, is not much if compared with the number of anti-Catholic or neutral papers, and does not prevent the proportion of such to the good ones from being 3 per cent., and even 6 per cent. greater, but it is really something, and the results of the League's active press propaganda are not without being felt in the religious situation of the countries where such organizations are most flourishing.

E. POTRON, S.J.

A M E R I C A

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New York's Christmas Tree

A few days before Christmas a gigantic balsam was cut down on the slopes of the Adirondacks and transported to New York. It was erected in Madison Square, which lies east of the open space where Fifth Avenue and Broadway make a long St. Andrew's Cross as they go off divergently towards the north. East of the park is our imitation Giralda, with its whirling pagan statue of Diana, and not that of Faith, as in the original structure. Near it is the white marble tower of the Metropolitan. The Flatiron Building is on the south, and on the west the huge offices which occupy the site of the old Fifth Avenue Hotel, where great men often met in the past to discuss the nation's affairs. To the north is the Worth Monument, on the edge of the now narrow street that runs up to the Great White Way, and just opposite is the memorial of Farragut, the hero of the Mississippi. In other words, it is in the heart of Manhattan, where commerce and pleasure meet and where memories of old glories linger that the place was chosen for New York's Christmas tree.

On Christmas Eve, just as the evening star appeared, the chimes of the Metropolitan were heard high up in the air; the church bells that were waiting for the signal caught up the strain and carried the music over the city. When they had ceased, trumpeters near the tree sounded the fanfare from "Parsifal," facing successively to the east, west, north and south, and while they were announcing the glad tidings to the world a light began to glow on the topmost branch of the lofty tree. It grew brighter and brighter, and when the trumpet calls were ended 2,000 lights flashed out from every branch and spray. Thousands of people stood in the snow for hours as the "Holy Night," "Noel" and other Christmas songs were sung.

It was a curious and significant spectacle in a city

where there are more than a million Jews, where there are other millions who care little for or know little of the Christ, especially as every night, from Christmas to New Year's, the tree repeated its illuminating message. But it is only one more of the myriad instances in the world's history of how in the midst of the corruption of sin, the mad rush for worldly wealth and political power, of hatred, apathy and unconcern for religion, the knowledge of the Christ is continually forced upon men's minds, to let them know that "in Him is light, and His light is the life of men."

Motion Pictures and Morals

Moving picture shows are now so widespread that some 12,000,000 people, it is estimated, attend them daily in the cities, towns and villages of this country. It would seem, then, that laws should be enacted and enforced to protect the life, health and morals of the multitudes, women and children for the most part, that frequent these film halls. Yet complaints are being constantly made in the press that little has been done to remedy existing evils. In New York City, indeed, the aldermen recently voted in favor of an ordinance that does away with small, unsafe, and ill-ventilated moving picture theatres, and that also provides for the censoring of films, but owing to the connections of "politics" with the question fears are felt that the regulations, as they stand, will hardly become a law, or at any rate, an effective one.

It is a pity that a matter of such vital importance to the morals of a community as is the proper control of these amusement halls should remain so long unsettled. In European cities measures seem to be taken to remedy the evils of the film theatre. In Berlin, for instance, the police are to force cinematograph managers to introduce well-censored shows for children only, and it will be unlawful to admit any child under sixteen to any other moving picture performance.

The harm that is done, especially to children, by the exhibition of films depicting the commission of crime has been dwelt on before in these columns. Indeed, readers of the daily papers must have remarked how often youthful culprits are reported to have received their first lessons in wrongdoing at the moving picture show. Yet if properly managed and controlled, what a power for good these places could be made to exert. Suppose the scenes represented should consist chiefly of the high achievements of Christian heroes, contemporary events of world-wide interest, or deeds from history that are ennobling and uplifting.

That the public would take kindly to the change seems to be proved by the interest with which throngs of beholders recently viewed, here and in other cities, a film showing the Holy Father walking in the Vatican gardens and another that reproduces scenes from the Eucharistic Congress at Montreal. The cinematograph companies, moreover, would doubtless manufacture more

films of this character were there an unequivocal demand for them. The life and martyrdom of Father Jogues, we understand, is now being prepared for the picture halls. But there are hundreds of scenes from the Church's annals that could be as successfully reproduced by motion pictures. Catholic patrons of these theatres, if they went about it properly, could doubtless secure not only the omission of objectionable films, but the exhibition of those that are instructive and improving.

Filipino Aspirations

Extravagant rejoicing in the Philippine Islands by the native population followed the announcement of the Democratic victory in the United States. There was a parade in Manila, composed of absolutely every class of Filipinos—workingmen, higher schools, business people, legislators, etc. It took two hours to pass, and besides 20,000 people or more were massed round the pedestal on which the statue of Rizal is to be placed. On the grandstand were all the members of the National Assembly, the Speaker of the House, Señor Osemeña, occupying the principal place. On his right were Señor Quezon, Commissioner to Washington, and on his left Señor Aguinaldo, who thus appeared in public for the first time since the war. The *Vanguardia*, which is noted for its radicalism, and at one time for its anti-Catholic utterances, and which is the inspirer of the native press and widely read, availed itself of the occasion to protest that the Filipinos do not want to be Americanized, nor do they wish to see the "Hispano-Anglo-German influence" supplanted by an "Anglo-Irish" domination, this latter being, according to the *Vanguardia*, "the worst thing possible for any man of morality or conscience." Yet it looks confidently to the appointment of Mr. Bryan as Governor of the Islands.

The Universal Plot

Educational "reforms" are announced by the Government of Bolivia. The "reforms" projected are nothing else than a part of the scheme which is being carefully and persistently elaborated in every country of the world, viz.: the exclusion of religion from the schools. In the present instance it is particularly odious, because in Bolivia Catholicity is the religion of the State, and the population is entirely Catholic. "The motive is," says the Minister of Instruction, "that infidel and Protestant parents may send their children to the schools without the slightest fear of interference with their religion." Infidel and Protestant parents practically do not exist in Bolivia, which in spite of many domestic revolutions, has clung loyally to the ancient faith. *La Verdad*, of La Paz, calls the projected measure an arbitrary and violent act of injustice to the people. And the *Pueblo*, of Buenos Aires, declared that, because of the faith, simplicity and helplessness of the mass of the people, in face of an or-

ganized sectarian government, there never was a more flagrant violation of conscience than this.

Military Piety

There are many religious customs in Spain which surprise a stranger. Anyone, for instance, who would have visited the churches and barracks on St. Barbara's day, December 4, would have been astonished to see how the Spanish artillery and engineer corps honor their patroness. This year the feast was observed with its usual solemnity. There were military Masses in the churches, and sometimes in the open air; there were special preachers, and it was noteworthy that the soldiers themselves arranged the decorations; as, for instance, in the Church of St. Joseph, Madrid, where the statue of St. Barbara was erected on a throne in the centre and surrounded with palms and military trophies. The officers had a banquet, and to the men special rations were distributed, being in some cases supplied by the officers' wives. All this was renewed and surpassed on the feast of the Immaculate Conception, the patronal day of the infantry. This much-loved holy day is always brilliant throughout Spain. Not only were the highest officers of the army present at a Mass of peculiar splendor in Madrid, but the heads of the military orders were also there. Full orchestras played in the barracks; the men were free of all duty, and the King sent representatives, as he was himself unable to visit the quarters.

The Bishop of the Falkland Islands has won the fame his simplicity deserved. He went to England looking for £100,000: he got £8,977.2.6, and to get it cost him £3,762.19.5. The net result of his appeal, therefore, was £5,214.3.1. We know this because he has published a balance sheet, from which we gather other items of interest. He bought two horses for the Araucanian Mission van, and they cost him £24. He spent £18.3 on cassocks and surplices for the choir at Punta Arenas, and £20.9.11 in repairing his cathedral. The printing of his Diocesan Magazine took £306.4.9. One will not quarrel with a chaplain for taking £344.9.6 for salary and traveling expenses during fifteen months; but one is surprised at seeing that a dignitary of the Church of England consented to receive £106.4.3 for his services as Commissary. The largest item of expenditure and the most pathetic is £1,074.16 "to save the bankruptcy of the schools at Punta Arenas, as described in the Magazine." Perhaps if we had read the Magazine we should know why the Bishop wished to save the bankruptcy and what, after having saved it, he is going to do with it. It may be, though, that the very pathos of the matter made him incoherent, and that what he really used the money for was to save the schools from bankruptcy. But Punta Arenas is a town of some 10,000 souls. Its English and German Protestants are sufficiently comfortable. One

does not see, therefore, why English Protestants at home should be called on to pay for their children's schooling. We do not think the Bishop's balance sheet will help him to get the £100,000.

The New York *Evening Post* recently examined in an excellent editorial the familiar assertion that the literary glory of Queen Elizabeth's reign was chiefly due to the "splendid efflorescence of the national consciousness" resulting from the destruction of the Spanish Armada by triumphant Protestantism. If the issue of that naval engagement produced Shakespeare, Spencer and Bacon, did defeat, the writer asks, promote the golden age of literature that began at the same period in Spain?

"Lope de Vega was a soldier on board the fleet that fled so ignominiously before the ships of Hawkins, Raleigh, and Drake; but that disaster seems to have left Lope with sufficient vitality to turn out some five thousand plays, according to the common computation. It did not cripple the career of a Calderon, who was born twelve years after the Armada and produced masterpieces as rapidly as Spain's political power decayed. The Armada did not cripple the career of another Spaniard who died on the same day as Shakespeare, and who published 'Don Quixote' in the same year that 'King Lear' appeared."

The point is well taken. But to think that the *Evening Post*, of all papers, should deal one of the dearest convictions of the Protestant Tradition such a ruthless blow!

THE "BEFANA" IN ROME

The *Befana* is the feminine Santa Claus of Italy and makes her appearance on the eve of the feast of the Epiphany, visiting the nurseries while the children are asleep. For it is the Epiphany which is really the small folks' festival in Italy rather than Christmas. She has been described as a "very tall dark woman, ugly and rather terrible,"—*d'una fisionomia piuttosto imponente*. She comes down the chimney armed with a long broom and ringing a bell, places toys and sweets into the stockings of the well-behaved little boys and girls, and bestows bags of ashes upon those whose conduct has not been all that it might have been during the past year. In Pagan times,—for the *Befana* is an extremely venerable lady,—the legend ran that in addition to her unwelcome gift of ashes she was in the habit of stabbing and pricking naughty children, and the best way to avoid this punishment was to partake of the dish of beans which always occupied a conspicuous place at the Twelfth Night Supper. Presumably this supper took place on the eve of Twelfth Night, otherwise the misfortune would precede the remedy.

Another ancient legend affirms that the *Befana* was an old woman who, when the three Wise Men from the East were on their way to visit the Stable at Bethlehem, was occupied in domestic details. Her neighbors called to her to come and gaze at the gorgeous procession as it passed by, but she was far too engrossed in her own affairs and expressed her intention of waiting until they returned on their homeward journey. And, as frequently happens in these cases, and as is related in the Gospel, the Kings went home another way, and the old woman, the broom in her hand with which she was sweeping out her

room, watches and waits eternally. It is on account of this legend that on the eve of Epiphany the street boys disguise themselves as old women, with blackened faces, a cap on their heads and carrying a long broom. A little later than the twelfth century it was the custom in Milan for the *Befana* to be borne in solemn procession through the town followed by men bearing burning brooms, or sheaves of straw, ringing bells and blowing lustily on horns. In the Rome of to-day, on the 5th of January, a midnight Fair takes place in the historic Piazza Navona, which is lined for the occasion with booths covered with toys, cakes and penny trumpets, and noise of every description is the order of the night. The motley scene has been graphically described by the author of "Roba di Roma."

"Long before one arrives," he tells us,—"the squeak of penny trumpets is heard at intervals, but in the Piazza itself the mirth is wild and furious, and the din that salutes one's ears on entering is almost deafening. The object of every one is to make as much noise as possible, and every kind of instrument for this purpose is sold at the booths. There are drums beating, tambourines thumping and jingling, pipes squeaking, watchmen's rattles clacking, penny trumpets and tin horns shrilling, the whistles shrieking,—and with these is heard the din of voices, screams of laughter, and the confused burr and buzz of a great crowd. On all sides you are saluted by the strangest noises. Instead of being spoken to you are whistled at. Companies of people march together in platoons, or pierce through the crowd in long files, dancing and blowing like mad on their instruments. It is a perfect witches' Sabbath. Here huge dolls dressed as Pulcinella or Pantaloon are borne about for sale, or over the heads of the crowd great black faced jumping jacks lifted on a stick twitched themselves in fantastic fits, or, what is more than all Roman, long poles are carried about hung with rings of hundreds of *ciambele*,—small cakes— which are for sale at a *mezzo baiocco* each. There is no alternative but to get a drum, whistle or trumpet join in the racket and fill one's pockets with toys for the children and absurd presents for older friends. The moment you are once in it and making as much noise as you can you begin to relish the jest."

These booths are lighted with candles and the ancient three niched brass lamps, and at intervals stand posts, surmounted by pans of grease with a flaring wisp of tow in the centre. Fire and noise,—they are indispensable adjuncts of Roman feasts to-day just as they were in the old era of Paganism, from which it would sometimes seem we are not very far removed. When heathen gods and goddesses were worshipped in the City of the Cæsars, the entire month of December was dedicated to Saturn, and given up to the festivities of the Saturnalia, and the custom of electing a mock king still remains a characteristic ceremony of Twelfth Night, just as it is now in England in many Catholic schools and colleges. We are told that under Augustus the Saturnalia proper was only for three days, the 17th, 18th and 19th, but that two more days were afterwards added under the name of the *Opalia*, and still later the *Sigillaria* increased the number of festive days to seven. This concluding feast derived its title from the *Sigillia*,—small earthenware figures which were then sold and given as toys to children, and similar ones now form a feature of the Fair in the Piazza Navona on Epiphany eve.

The custom of exchanging presents on the 6th of January extended itself to the Vatican Palace and the College of Cardinals, and a silver or gold cup containing a hundred golden ducats used long ago to be presented to the reigning Pontiff by the Cardinal Prodatorio, head of the College of the ninety-nine Apostolic Writers. Since the year 1802, however, this ceremony has ceased, but as recently as the nineteenth century,—and possibly the practice continues to-day—the sum of two hundred scudi were presented by the College to His Holiness on Epiphany morning by way of a *Befana* tribute.

G. V. CHRISTMAS.

LITERATURE

Some Notable Books of the Year

In a public speech some six months ago, an eminent English author complained that his country's literature was declining in quality. "While millions," he said, "have lately been learning to read, few of them have been learning to discriminate; and the result is an appalling increase every day in slipshod writing that would not have been tolerated for one moment a hundred years ago." That careless writers abound to-day, and with them a proportionate number of uncritical readers, no thoughtful person of course will question. But whether the world, times and circumstances being considered, is poorer now than in 1812 in painstaking authors and discerning readers may be prudently doubted. Among the books of the past year there has been the usual profusion of worthless or harmful volumes. The Socialistic press has been by no means idle, the product of diseased minds like Strindberg and Nietzsche have become more familiar than ever to American readers, the text of an improper play now appears in the bookstores simultaneously with the presentation of the piece on the stage, and there has been no improvement, it is much to be feared, in the character of the "novel everybody is reading."

Larger sales, however, than heretofore are reported of books bearing on social and economic questions. The suffrage movement seems to have made more women than formerly workers or explorers in these fields. Ida Tarbell's "Business of Being a Woman," for example, is a valuable book, but many authors of her sex have written with little wisdom or discretion on kindred subjects, while a vast deal of dangerous folly has been published in the name of eugenics and sex hygiene.

In glancing back at the year's literary harvest this reviewer will naturally select for mention or comment names and titles for the most part which have been prominent in AMERICA's columns. The achievement of most importance to Catholics was of course the completion, save for the Index, of "The Catholic Encyclopedia," the fifteenth and last volume of which recently appeared. The high standard of scholarship, thoroughness and technical perfection which the editors, contributors and publishers have maintained in each successive volume of this great encyclopedia make it a work of which American Catholics may well be proud.

Books of permanent value in Catholic theology, philosophy and asceticism were quite numerous. Such, for example, is Prat's excellent work on the theology of St. Paul; Battifol's "Credibility of the Gospel"; Maturin's "Price of Unity," and Seisenberger's "Practical Handbook of the History of the Bible." Father Coffey's "Science of Logic" is a good antidote for Schiller's destructive work on the subject. Adrian Fortescue's book on the Mass has provoked considerable comment; Vassall-Phillips' "Mustard Tree" is an admirable apologetic; Marsh's "Messianic Philosophy"; Windle's "Facts and Theories," and Stewart's "Greater Eve" are notable books of the year, and Anton Gisler and Julius Besmer, S.J., have written strongly against Modernism.

Historical works of special interest to Catholics have not been lacking. Mgr. Ward has finished the "Eve of Catholic Emancipation"; James Gairdner left us a third volume of his "Lollardy and the Reformation"; Dom Gasquet has out a book of historical essays; two volumes of Father Grisar's work on Medieval Rome were translated; Sir George Trevelyan's "George III and Charles Fox" continues this Englishman's story of the American Revolution, and Miss Minogue's "Loretto" is a valuable addition to the history of the Church in this country. Here, too, should perhaps be

mentioned Mrs. Hugh Fraser's "Reminiscences of a Diplomatist's Wife" and Mrs. William O'Brien's "Unseen Friends," two charming volumes of recollections last year brought us, and Mrs. Alice Stopford Green's "Old Irish World," Mr. Bryce's "Observations and Impressions" of South America, and Dr. Griffis' "Belgium, the Land of Art" are books about countries in which Catholics are especially interested. The new edition of the "Children's Encyclopædia" that appeared late in 1912 was free from many, but not all of the blemishes that were objectionable to Catholics.

The year was quite rich too in noteworthy biography. In the spring appeared the results of Wilfrid Ward's study of Newman's Catholic life, and the critics agree that the work gives a faithful though disillusioning portrait of the great convert. Some valuable additions were also made to our Franciscan literature, for we have new biographies of the Saint from Joannes Jorgensen, Maurice Francis Egan and Father Cuthbert. The latter's book will doubtless remain the authoritative work on the Poor Man of Assisi, and Père Brou, S.J., has done a like service for St. Francis Xavier. A sumptuous edition of Paul Thureau-Dangin's life of St. Bernardino appeared in English, and the Abbé Reguet made a new study of St. Patrick, but with equivocal success; while the authors of the "Life and Letters of John Lingard" have been unable seemingly to write of that historian without being unjust to Bishop Milner. Sir Sidney Lea's sketch of King Edward VII is so just that it provoked a storm of protest from the overloyal. They perhaps found comfort, however, in the diaries of Queen Victoria's girlhood and in the continuation of Monypenny's life of Disraeli, both of which appeared this fall. A. B. Paine's three-volume biography of Samuel L. Clemens, while interesting, is written with a want of discrimination; Father Grisar has brought to a close his great work on Luther; "John Hungerford Pollen" is a daughter's tribute to a gifted convert; Father Russell's last book is about his three nun sisters; and Miss Petre's account of George Tyrrell will more help than harm the Church, for if his own testimony is to be believed, the Jesuit life of England's chief Modernist was a long deception.

Imaginative literature of good quality was also offered Catholics this past year. Mgr. Benson's "Come Rack! Come Rope!" an addition to his series of historical novels, was warmly welcomed, while his "Coward" won commendation for its shrewd inculcation of Catholic principles. Mgr. Bickerstaffe-Drew's book of fiction last year was "Faustula." Mrs. Morris' "Rich Mrs. Burgoyne," René Bazin's "Children of Alsace," G. K. Chesterton's "Manalive," Canon Sheehan's "Miriam Lucas," Christian Reid's "Light of the Vision," Father Garrold's "Black Brotherhood," Mrs. Comer's "Preliminaries," and Michael Wood's "House of Peace" were stories of special interest to Catholic novel readers; while Hilaire Belloc, Katherine Brégy, G. K. Chesterton, Agnes Repplier and "John Ayscough" published volumes of essays, Father Henry, D. M. Dolben and T. A. Daly giving us books of poetry.

From this glance backward it will be seen that 1912 has been quite rich in books that should interest Catholics, though but a portion of such works has here been mentioned. Merely to know that these books have been written and published is well worth while. But they were written and published to be bought and read, and in the case of most of those named, bought and read chiefly by Catholics. As the authors and publishers have done their part, let the Catholic reader now do his.

W. D.

The Leprechaun. By JAMES T. GALLAGHER. Boston: Sherman, French & Co.

John Ayscough tells, in the December Month, of a pub-

lisher who assured Mr. Browning that "if Shakespeare, nay if the Prince Consort, were to approach him with verses in the then state of the trade, he would have to say the same firm 'No.'" Since Browning's day the poetic market has slumped still further, and Browning was a greater poet than Dr. Gallagher and is now more purchased than read, yet we have no doubt that "The Leprechaun" will find purchasers and readers, and though perhaps not yielding a "crock of goold" to author and publisher, will bring more financial satisfaction than the fairy artificer provided in the story. For it is a story, a miniature epic of 1,500 lines, its seriousness of purpose lightened by wit and fancy and fairy frolic and many a lilting lyric. The poet discovered the Leprechaun plying his shoemaking trade on the Connemara hills—a likely place—and having seized "the mountain mannikin," commanded him to deliver up his treasure. The cunning elf for once was disconcerted:

"I know that you are Irish bred
And that to Yankee land you fled,
And there the *simple* natives bled
Until your cunning hands were red."

This might be deemed an allusion to the author's medical practice but for the lines following:

"The Irish to the Yankee wed
Can beat the Jew at any game
And any *sleeven* trick can frame."

He finally compromises on the Leprechaun's offer to show him the beauties of Erin from "purple peak to azure sea" and expound their traditions; and the fairy betters the bargain by ushering him into the mermaid's mansion and the magic court of fairyland. It is an ingenious way of picturing Ireland's scenic beauty and the most striking incidents in her pagan and Christian story. The scenes that he and the Leprechaun describe in glowing imagery, and metre that breaks and flows and stops and skips with the humor of the theme, form that part of Connemara which Thackeray pronounced "the most beautiful view I ever saw in the world." Looking out from Salruck on Killery Bay when the rising or setting sun is transforming the quartz or flint of the Twelve Bens of Bennebeola's mountain cones into molten gold or silver, crowning Mwyllrea's lofty peak in crimson, violet and rose, and setting the Hundred Isles of Clew a-dance in the thousand-tinted waves, one can only, with Thackeray, "lay down the pen and cry 'beautiful' and 'Come and see.'" This is the scene that Dr. Gallagher portrays after the manner of the Highland bard, and what he lacks of Scott's artistic touch is compensated by greater depth of soul and more convincing pathos. There are weak lines here and there, and the weakest are on the opening page, but their poetic value grows with their onward march, and two-thirds of them are stamped with that intangible something we call poetry. Three of the illustrations are good, but his Banshee has black hair of moderate length, whereas it should be golden and trailing to her feet. Dr. Van Allen, of Boston, supplies a charming foreword, but we don't believe his story of St. Michael and the Fairies is quite authentic.

The Lighter Side of Irish Life. By GEORGE BERMINGHAM. New York: Frederick A. Stokes Co. \$1.75 net.

The rather virulent anti-Catholic animus which Rev. Mr. Hannay, the West of Ireland Protestant cdergyman who writes under the name of George Bermingham, has betrayed in some of his novels is altogether absent in this volume of sketches of Irish life. They are light in matter as well as tone, but while abounding in easy humor and stories which, if seldom new, carry their age robustly, they are also informing, often getting beneath the surface and showing a keener insight into Irish life and a kindlier appreciation of Irish

character than might be expected from one of the author's class and antecedents. His "Irish clergy" are chiefly of his own denomination, though he does not make this sufficiently clear; his "Old Ireland" is more farce than fact, and the description of the ribald skit, "The Night Before Larry was Stretched," as "a Dublin street ballad" is unjust—it was written by a Cork parson and was never in popular use—but he tries hard to be as truly Irish as he can, and his capacity is evidently large. The chapters, "As Others See Us," "The Irish Peasant," "The Brogue," "The Irish Servant," "The Government," and bits of several others, are racy of the soil, and should prove enlightening to outsiders. The thirteen color illustrations by Henry W. Kerr, R. S. A., are very beautiful and in excellent taste, though not particularly illustrative of the text.

M. K.

Brasses. By J. S. M. WARD, B.A., F.R.Hist.S. New York: G. P. Putnam's Sons. 40 cents.

By memorial brasses, it scarcely need be explained, are meant the metal figures and inscriptions set in the pavements and sometimes on the walls of churches. In European countries, and chiefly in England, great numbers of these brasses were laid down. They began to appear in the thirteenth century, reached their highest perfection in the fourteenth, and then began to decline, ceasing by 1773 to be made at all. From the images on these brasses of bishops, priests, knights and ladies we derive a good knowledge of medieval dress. But of the 150,000 brasses known to have been set in ancient churches, says Mr. Ward, only some 4,000 remain. What became of them all? Many were destroyed in the great pillage of the sixteenth century, for the metal could be converted into sash; the Parliamentarians of Cromwell's time "wrought tremendous havoc"; almost as much harm was done in the eighteenth century through neglect; then the "restorers" of our own day finished the work of ruin. Indeed Mr. Ward's little book might well bear as a sub-title "The Protestant Attitude Towards Medieval Art." The pictures are numerous, those of fully vested priests and bishops being particularly interesting, and an excellent catalogue of extant brasses is given. This book is one of the Cambridge Manuals of Science and Literature.

Literary workers who have found "Roget's Thesaurus of English Words and Phrases" a useful friend in the hour of need will welcome the new edition of the work that Longmans, Green & Co. have out for \$1.25. Dr. Peter Mark Roget compiled the work originally in 1852. His son John Lewis Roget made a revision of the work in 1908, and now Samuel Romilly Roget, of the third generation, has revised his father's revision, adding some twenty words to the book.

"Humanly Speaking" (Houghton, Mifflin Co., \$1.25) is a new volume of Dr. Samuel McChord Crother's essays. "In the Hands of a Reviewer" well points out what a complex thing modern life has become; "The Unaccustomed Ears of Europe" and "The Toryism of Travelers" are full of amusing reflections by a New England tourist, and in "The American Temperament" the author observes a "mingling of optimism, cynicism and hurry" which does not prevent us nevertheless from being a nation of idealists.

"The Sugar Camp and After" (Benziger Bros., \$0.85), Father H. S. Spalding's latest boys' book, is a successful attempt at the age-old ideal of combining the diverting and instructing. It aims at luring the youthful reader to acquire some really useful information under guise of amusing him with a good story—a laudable practice common to pedagogues the world

over. In a word, it is a sugar-coated pill. The coating is palatable, and the adventures of a Chicago boy in the Kentucky woods are in Father Spalding's best manner.

BOOKS RECEIVED

Frank D. Beattys & Co., New York:

Two and Two Make Four. By Bird S. Coler. \$1.50.

R. & T. Washbourne, Ltd., London:

The Love-Story of Gaynor Dace. By Kirke Brampton. 5s.
The Adventures of Turco Bullworthy. By J. S. Fletcher. 2s., 6p.

Joseph F. Wagner, New York:

Sermon Plans. By Abbé H. Lesêtre; Short Sermons on Catholic Doctrine. By Rev. P. Hethel, S.J.; The Sacred Heart. By Rev. Arthur Devine, C.P.; The Excellence of the Rosary. By Rev. M. J. Frings; Conferences to Children on Practical Virtue. From the French of Abbé P. Verdrie. 60 cents; Oremus: Handbook of English Prayers, \$1.50.

Pamphlets:

Joseph F. Wagner, New York:

Outlines for Conferences to Young Women. From the French of Abbé M. F. Blanchard. 40 cents; Manuals of Visual Instruction: Pictorial Bible History, Pictorial Church History, Pictorial Catechism, 40 cents each; Lantern Slides and Lectures for Religious Instruction.

Catholic Publishing Co., Huntington, Ind.:

Jones Instructed on Confession. By Rev. George Bampfield. 10 cents; Socialism Unmasked. 3 cents; Defamers of the Church. 10 cents; Your Parish Church. By John F. Noll. 10 cents.

The Brothers of Holy Cross, Notre Dame:

Vocations to the Teaching Orders. By Rt. Rev. Joseph Schrembs, D.D.

Dominican Fathers, St. Joseph's Province:

Dominican Year Book—1913.

R. & T. Washbourne, Ltd., London:

The Trumpet Call. By Clement A. Mendham. 3 d.; Our Lady's Rosary Explained. By A. D. Scott. 1 d.

EDUCATION

Review of the Year 1912

Indications continue to multiply that the ancient controversy regarding the place of religion in the education of children has changed in temper and in scope. On almost all sides there is a growing disposition to look fairly at the problem of public education and to consider the question of religious instruction in its intimate and necessary relationship to the whole course of study and as an indubitable factor in the character-forming influences of school life. In one of its issues late in 1911 *Harper's Weekly*, no great friend in earlier days of the policies defended by the Catholic Church, made this interesting statement: "The great cure-all for all the difficulties and troubles that lie ahead in this country, and all other countries, is the improvement mentally, spiritually, morally, of the people of the country. The powers that must be used to secure that improvement are education and religion. Education gets ample attention, but without strong reinforcement of religion it will not bring our country and our civilization safely through the perils ahead of it. It is mainly to religion we must look to make men friends of peace, respecters of justice, upholders of righteousness. If there is to be nothing in our life but grab and get, no joys but the joys of the senses, no happiness but what is based on material superfluities, we shall not last long nor go far."

Lecturing in Philadelphia late in February on "Some Grave Mistakes in the Educational System," Dr. Hall, president of Clark University, Worcester, Mass., openly avowed his unqualified admission of the Catholic contention in regard to religion in the school curriculum. The Doctor's position is the more worthy of note because it is not so long since his conviction in the matter seemed decidedly hostile to religious training in the schools. "I think," he says, "our Catholic friends are right, that religion is an essential element in the education of the young, and there are plenty of methods by which it can be given even under our system."

To be sure the awakening sense, of which these and a multitude of similar testimonies give indisputable evidence, that it is unwise to pay much attention to loading up the child's mind with

facts and purely utilitarian knowledge and little or none to building him a good character and laying a solid moral foundation for sound citizenship, is but an encouragement to those who have been waging persistent fight for religious instruction through weary years. It will not do to base upon the awakening extravagant hopes for a speedy and successful issue of the long continued struggle. Nevertheless it is comforting to note the growing appreciation of a lack in the elementary training of our secular school system far more serious than the narrow and early specialization of our higher education. The latter affects the culture and broadmindedness of the people, the former their rightmindedness.

"Are we not going too far in paternalism?" asks some one writing on the increasing trend towards formulating plans for a central coordinating body under State control to have jurisdiction over all activities in connection with the schools. The proposal is on its face subversive of one of the dearest natural rights of parents, the right to educate and train their own children as their conscience dictates. It seems that the promoters of the scheme are far from being content with their actual achievements—free text-books, free transportation, sometimes free lunches, baths, medical inspection and prescriptions, visiting nurses, and in some instances free clothing. Happily strong protest has been made from different quarters during the past year, and the effort to safeguard home and parental rights against the pet hobbies of so-called scientific and enlightened social work and study will no doubt endure. Public sentiment is clearly opposed to the propriety of charity workers entering uninvited into the homes of school children to do for these children what old-fashioned ways presumed should be done through and by their parents.

"What ails the schools?" has been the topic of many an educational comment during the year and many a complaint has been voiced that we have wandered far afield from the safe conservatism which affirms the proper scope of elementary training in the common schools to be a thorough grounding in the fundamentals of the three R's. Experienced educationists recognize that it is our unlimited resources alone which make it possible to continue the disastrous waste of money, time and energy the hap-hazard methods of an ever changing school system imply. The future must find, say they, more economical lines along which to develop our teaching plans. Writers in a widely read magazine, in a series of articles running through the issues of the last four months of the year, spoke with amazing frankness of "the evils of the American Public School system which have led to its present inefficiency."

The burden of their criticism is what they term "over-education." The attempt is made to teach children too much and the result is that they leave school with a superficial knowledge about a lot of things, but with no accurate knowledge of anything. "The fault," says one temperate critic, "lies not with the pupils, nor chiefly with the teachers but with the system under which too many studies are prescribed." To be sure the scope of human intellectual interest has been greatly expanded with the past generation or two, and there is now much more to learn. But it is equally true, as the same judicious critic affirms, that the mental and physical powers of children have changed so little that, with all the asserted "improved methods of education" quite as much time is required now as in older days for thorough instruction in the fundamental branches which must constitute the bulk of ordinary schooling.

Every thoughtful Christian must deplore the claim made by many to-day that the enlightenment of mere school children about the evil consequences of indulging certain passions will serve as a panacea for every form of sexual evil. It is foolish for our

misguided enthusiasts for eugenics to assert that the helpfulness of this latest fad in educational training is supported by experience. Rather does experience make clear to every honest mind the fact that enlightenment on such topics is itself a prolific source of manifold evil, unless it be wisely discriminating and safeguarded by religious and moral training. "Young people know too much," is the pertinent statement of a physician of New York City explaining certain condition in the metropolis, "and they know too little. They are being educated far beyond the limits of other days in physiology without gaining at the same time sufficient moral education to enable them to see the right and wrong of what they do." A clean heart is no less precious a heritage than a sound heart.

Early in April a New York newspaper devoted a whole page of the magazine section of a Sunday issue to a story which admirably illustrates the energy and enterprise which Socialists show in their attempt to establish their subversive principles. Within a year there is recorded an increase of over 400 per cent. in the number of important colleges and universities in which the Socialists claimed their propaganda had a foothold. Three separate college publications, Yale and Harvard supporting two of them, are devoted entirely to the work of the Socialist local organizations issuing them. Their college organization is remarkable. Socialist local societies, with Socialist libraries and Socialist lecturers in frequent attendance, number more than fifty, hardly any sizable university being without its group. As with college fraternities, these local centres bring their graduates together into "alumni groups," and plans have matured to use the talents of the capable men belonging to these groups in the preparation of cleverly prepared popular literature to stimulate debate and to awaken interest in Socialistic schemes. Two questions spring to the lips as one reads the report of these activities. Are the schools concerned doing their duty in providing opportunities for their students to study the other side of the question? It surely were no difficult task to introduce into their classes courses in which their students may be made acquainted with the truth regarding a system which means mischief wherever it shows itself. And the second question—why will some Catholic parents entrust the education of their children to institutions in which, in matters of vital importance to society, the field is left entirely to Socialists?

Meantime Catholics at home and abroad are wide awake to the duties laid upon them by the need they realize of ever increasing development of a system in which the element of religious training alike in elementary, secondary and higher education is carefully fostered. AMERICA'S correspondence has chronicled in the course of the year the splendid work done by Catholics in Italy, France, Spain, Australia, Holland, England and Ireland to promote the cause of religious training, affirmed everywhere to be the basis and backbone of the child's education. What we are trying to do at home is gathered from the excellent reports issued by the Reverend Superintendents of schools in the different dioceses, and by our colleges, as well as from the interesting year book published by the Catholic University in Washington. This last, it may be noted, gave excellent token of gratifying progress in every phase of the many-sided activity that has filled the life of the University in these latter years. Probably the most far-reaching influence it has called into play in 1912 is the projected new Sisters' College and Training School for the more advanced formation of those who are and ever will be our chief instruments in the building of the Catholic elementary school system in this land. A notable contribution to the story of the wonders that Catholics have wrought through the sacrifice they ever cheerfully make to maintain an educational system in which religion is the vital element, is the splendid sketch of Catholic Schools in America by Dr. Burns, President

of Holy Cross College, Washington, D.C., written for the article "Schools" and appearing in the Catholic Encyclopedia, Vol. XIII, published last spring. It tells how well equipped we are to-day to meet the evils which the promoters of a secular system of training would fain impose upon us. The article is an admirable summary of the author's "Growth and Development of the Catholic School System in the United States," the second edition of which masterly history of the educational achievements of Catholics in this country Benziger Bros. had ready for sale early in the summer.

M. J. O'C.

ECCELESIASTICAL EVENTS OF THE YEAR

There were 15,015,569 Catholics in the United States at the opening of 1912, according to the "Official Catholic Directory," a gain of 369,808 souls over the figures of 1911. This 15,015,569 does not deduct 15 per cent. for children and infants, as was done by the Government in its census of 1906-09, and which is invariably done by Protestant statisticians when giving the number of Catholics. The Catholic population ten years ago was 10,976,757, showing a gain of 4,038,812 for the decade.

The most important hierarchical event of 1912, affecting Catholics at home was the appointment of Monsignor Giovanni Bonzano, rector of the College of the Propaganda at Rome, as Apostolic Delegate to the United States, succeeding his Excellency Most Rev. Diomedeo Falconio, promoted to the Cardinalate. His welcome to the United States was most cordial and gave promise, already abundantly fulfilled, that his coming has added another brilliant star to the galaxy of great men who preceded him.

The high honor in which his episcopal city holds Cardinal Farley, both as a prelate and as a citizen, was amply demonstrated by the series of remarkable public demonstrations which signalized his home coming. Similar demonstrations greeted the return of Cardinal O'Connell to Boston. Nor were Catholics alone in these manifestations of regard for the distinguished churchmen. The part which non-Catholics took in manifesting their good-will towards these Princes of the Church was especially noteworthy.

The year 1912 was remarkable for the honors paid by the nation to the memory of distinguished Catholics. The dedication of the Columbus Memorial in Washington was a fitting tribute to the great Discoverer. The ceremonies were presided over by the Secretary of State. Addresses were delivered by the President of the United States, the Italian Ambassador, Chief Justice Victor J. Dowling, of the Supreme Court of New York, and Representative James T. McCleary. Cadets from the Naval Academy, several thousand regulars and militia, Italian Societies, and delegations of the Knights of Columbus from all parts of the United States joined in the parade.

Shortly after the unveiling of the Columbus statue, the memorial lighthouse commemorating Champlain's discovery of the lake which bears his name was dedicated with impressive ceremonies at Crown Point, N. Y. This was followed by the unveiling of a twelve foot bronze statue of the explorer at Plattsburgh, the same distinguished guests attending both dedications. Another Frenchman, Count de Rochambeau, Marshal of France and Commander of the French auxiliaries in the American Revolution was honored by a memorial tablet set up at Southington, Conn., under the auspices of the Irish-American Historical Society.

A bronze statue of the Most Rev. John Carroll, of Baltimore, founder of Georgetown College in 1789, and the first Catholic

Bishop and Archbishop in the United States was unveiled in the university grounds on April 27.

Of interest in scientific circles and to Catholics generally is the official recognition by the United States Government of an invention perfected by Father José Algué, Director of the Philippine Weather Bureau. Father Algué's invention is called the barocyclonometer, which has come into general use among vessels sailing in the Pacific and East Indian Oceans. A new instrument specially designed by the Jesuit scientist to meet the weather conditions in the Atlantic has been ordered by the Secretary of the Navy for all naval vessels and all Atlantic Naval Stations. It is planned to put them into general use before the opening of the Panama Canal.

ECONOMICS

Religious Property a Public Benefit

The Grey Nuns of Montreal are building a new and complete establishment at the cost of about six million dollars. It will contain an orphanage for boys, another for girls, a school for boys, a school for girls and a home for old people. They will pay for this enlarged means of doing good which means so much to the City of Montreal, by the sale of their present property. Here we have an excellent example of the economic value of religious. These nuns have lived in Montreal since the beginning. They are millionaires because they have been there so long. But the possession of millions makes no change in them. Having food and clothing and shelter, a place to work and a place to pray, they are contented. The millions go to those, to the care of whom, they have consecrated themselves. The Allans, for instance, have lived long in Montreal, but not so long as the nuns. Should the present Allan say: "I am worth many millions, but as I recognize this to be due in great measure to the development of the city, I will make over half my fortune to public utilities," we should never hear the end of his generosity. Were he to add: "I will defray the cost of the administration of my gift," the chorus of praise would be unbounded. The nuns have given everything to the public service, they administer their gift without recompense; yet if they lived on this side of the line, some would be inclined to dictate to them the dress they should wear, and forbid them to serve the public in a grey habit.

If they lived in the extreme western states, where constitutions have been framed in accordance with the most perfect modern notions they would have given no property to the public service, because they would have no property to give. They might have had some ten, twenty, thirty, forty years ago; but the economic wisdom that prevails in the west says that land values must be taxed whether productive or not, and without regard to the utility of the particular thing to which they are applied. A brickfield, a market garden, and convent grounds stand together. "Assess them all at \$500 an acre and tax them 75 cents in the hundred," is the admirable blind rule it follows. Hence the convent grounds are soon taxed out of the sisters' possession. Perhaps they are added to the market garden; perhaps the brickyard absorbs them. A realty company may cut them up into lots. But whatever happens to them, this is certain, that once they have passed out of the sisters' hands, the public will get no benefit from them. Private individuals may be enriched, but these will not give anything back to the treasury, because they have made a deal in real estate and gained profit from the development of the city.

We suspect that the constitution makers of California and other western states have not considered all these things as they should have.

H. W.

OBITUARY

In the recent death of Father Moritz Meschler, S.J. the Society of Jesus has lost one of its best known ascetical writers. He was favored in a high degree with the power of lending to his works a literary charm and of giving to them a richness of tone, color and sentiment which soon won for him a wide and devoted circle of readers. Perhaps the most familiar of his writings are the volumes of "Meditations upon the Life of Christ," while the "Gift of Pentecost" and his charming booklet upon the mysteries of the Rosary were among the first to be translated into English. His latest work, which at present is attracting wide attention throughout Germany, is a clear and succinct account of the Society of Jesus, of which he had been a member for more than sixty years. He is likewise the author of short Lives of our Blessed Lady, of Saint Joseph and of Saint Aloysius, of volumes of meditations upon the Saints and upon the Ecclesiastical Year, of many brief devotional treatises and of essays upon ascetical subjects, which have recently been gathered and published in book form. His explanation of the spiritual exercises of Saint Ignatius is a treasure highly valued by the Society for which it was written.

Father Meschler's years as novice master and later as German Assistant at Rome afforded him opportunity for collecting his material and giving ripeness to his reflections upon spiritual subjects, while his editorial connection with the *Stimmen aus Maria Laach* promoted his literary activity. He was a master in the spiritual life, and his works continue after him, not only in the books which he wrote, but likewise in the countless souls he led to perfection. A native of Switzerland, he left his country to enter the Society of Jesus at a time when it had been exiled from his own native land, and died in the German Province, likewise banished from the Fatherland for its devotion to the Church.

The Rev. Dr. Henry G. Ganss, rector of St. Mary's Church, Lancaster, Penn., died suddenly of apoplexy, on December 25. He was born at Lancaster, February 22, 1855, and was ordained priest in 1878. As rector of St. Patrick's Church, Carlisle, Penn., 1890-1910, he was much interested in the Indian wards at the famous Government school located there, and brought about the reforms in the treatment of the Catholic children in regard to the observance of their religious duties. He wrote much on the Indian question and was the founder of the Marquette League to cooperate in the work of the Catholic Indian Bureau. Dr. Ganss was a constant contributor to the Catholic press and periodicals on topics connected with Luther and the Reformation in which field he was a recognized authority. He was also a clever musician and had composed several Masses, and two hymns that attained considerable repute.

Detroit lost one of its best known priests in the death, on December 13, of the Rev. Miles J. Whelan, D.D. Only recently placed in charge of All Saints' Parish, he threw himself with great energy and zeal into his new duties, forgetting the care due to his health and shortening a career from which great things were hoped. The immense throng at his funeral, the presence of one hundred and fifty priests, not only of Detroit, but from Chicago, Toledo, Cleveland, Baltimore and other distant points, and the beautiful eulogy of Bishop Kelly, all testified to the affection and the respect which Dr. Whelan inspired. He was but forty-three years of age. Dr. Whelan was a man of deep faith. Solidly grounded in theology, he had few superiors in the country as a preacher of discourses in defense or in exposition of Catholic doctrine. Warm-hearted, generous, genial, he had a host of friends, especially among the clergy, who regret that he was called from this world before accomplishing the high things hoped for from his exceptional ability and great qualities of heart. May he rest in peace.

LETTERS TO THE EDITOR

The American Eunomic League

To the Editor of AMERICA:

The American Eunomic League is an association of Catholic university and college graduates and students. The League wishes not only to spread abroad correct Eunomic principles, but to stimulate a keen, active interest among the Catholic laymen of the country in the vital and pressing social questions of the day. To accomplish this, the League will pursue the following programme:

Every two weeks a definite subject for debate will be sent from the National headquarters to each local chapter. One week after the subject for debate has been posted, a meeting of each local chapter will be called and the subject briefly debated before competent judges. After the formal debate, the discussion will be made general, and at the end of the meeting a vote will be taken to determine the prevailing opinion of the members present. This vote, as well as the decision of the judges and a summary of the important arguments advanced on each side, will then be reported to the National headquarters, where they will be registered and compared with the reports of the other local chapters. In this manner effective speakers will be trained, and many questions now very vague in the public mind will become clearer and will be more sanely considered.

The League will also undertake, as an important part of its propaganda, the monthly publication and distribution of pamphlets dealing clearly and briefly with the most important social and economic questions. The pamphlets will be written by the best Catholic authorities whom the League can enlist in its cause, and a high standard of literary excellence, as well as economic and ethical soundness will be maintained throughout.

In order, however, that the work may be effective, the pamphlets should be circulated without charge, and in places where there are abuses to correct and prejudice to be overcome. In such places no financial support could be expected.

Accordingly, the League looks to the Catholics of this country for encouragement and assistance. Any Catholic graduate of a university or college of the United States, or any Catholic at present a student in such university or college is eligible to active membership in the League, and may make application to the Secretary. The dues for active members amount to only one dollar a year. But to those who do not care to join actively in the work of the League, and yet sympathize with its aims, the League would be very grateful for any aid which they might feel prompted to give.

Applications for membership in the League, and requests for further information and literature should be sent to the Secretary, while contributions to aid in the work should be sent to the Treasurer, in both cases addressed to the League headquarters, 23 Fairfax Hall, Cambridge, Mass.

With the sincere wish that some of your readers may feel sufficiently interested in this movement to become members of the League, I am,

RICHARD DANA SKINNER,
President.

Catechism for Children

To the Editor of AMERICA:

In the issue of *Rome*, December 7, there is a very important letter of our Holy Father in reference to the use of a Catechism which he has himself carefully revised and recommended for general use in Italy. Among other important things in this letter there are two sentences to which I would call particular attention. The first is as follows: "The Catechism, therefore, and the first elements which We have arranged to be drawn from it *without change of words for very young children*, We, by virtue of this epistle, approve and prescribe for the diocese and

ecclesiastical province of Rome, forbidding that any other text be henceforth followed in catechetical teaching. As for the other dioceses of Italy it is enough for Us to express the wish that this same text, deemed sufficient by Us and by many Ordinaries, may be adopted in them also, in order, among other reasons, that there may be an end of the disastrous confusion and the inconvenience felt by such large numbers in their frequent changes of domicile when they find in their new places of residence notably different formulas and texts which they have difficulty in learning, with the result that through lack of familiarity what they have learned before becomes confused and finally forgotten. The case of the children is still worse, because nothing is so fatal to the success of instruction as obliging a child to continue it with a text different from the one to which he has become more or less accustomed."

The next sentence that I quote shows how the Pope wishes to make the catechetical instruction effective, and this is the touchstone that settles the question. "Earnestly in the Lord We exhort all the Catechists, now that the very shortness of the text facilitates their work, to explain the Christian doctrine and instil into the minds of the young with a care proportioned to the great need existing to-day of sound religious instruction, by reason of the spread of irreligion and immorality. Let them remember ever that the fruit of the Catechism depends almost entirely on their zeal and intelligence and skill in making the instruction easier and more welcome to the people."

In these two sentences of the Father of Christendom we have the sum of all that can be said on the subject, viz: uniformity and competent teachers. Why not, therefore, adopt the plan of the Sovereign Pontiff and put a stop to the "disastrous confusion and inconvenience," to which so many are victims, and especially as it is the wish of him who knows what is best for the Church at large?

I have always maintained that the proper words for the child to learn either in hymns or prayers or catechism are those that he will carry with him through life. And, let me ask, what others do we all remember, but those we learned when we were little children? We may not have fully grasped the meaning at that age of the verses which we learned and sang, or of the prayers we repeated, or of the task we labored on, but we did not forget those early impressions, and for most men and women they are the most important and the best they remember. In fact I have not any recollection of other hymns but those I learned in my childhood. And the Catechism that I was taught before I could read is the one I have never forgotten. Hence I am opposed to baby prayer books, baby catechisms, baby hymns and all things baby in religion.

I know how a class of children can master the most sublime things in faith if the teacher will only know how to use his own as well as the imagination of the child. The proper use of the imagination is the most powerful means for winning the attention of the pupil and it is to its neglect that the failure of most teachers is to be attributed. What could we do without this faculty in the study of astronomy, or general biology? And if we wish to form any conception of the attributes of God, or of the beauties of His heavenly kingdom, could it be possible without the aid of this sublime faculty?

The hard things of the catechism like all other hard and dry things can never be so simplified by little baby-words as to make them easy and pleasant to the child or any one else without drawing on the fancy. It is not necessary to dwell further on the subject. My object in writing this letter is to rouse interest in the two sentences I have quoted above, with the hope that in the near future we may have uniformity and genuine success in this most important business of the Church.

B. M. O'BOYLAN, P.R.
St. Francis De Sales Church,
Newark, Ohio.

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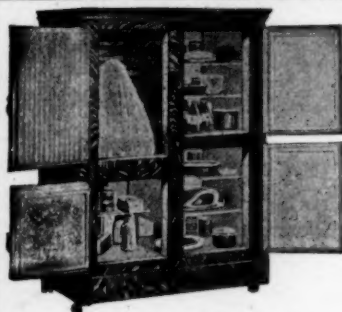
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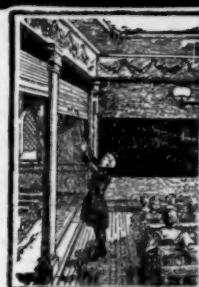
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